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Christian Theology.

PUBLISHED IN TWELVE MONTHLY NUMBERS.

DANIEL P. PIKE, Editor.

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Newburyport;
B. F. CARTER, Agent.
MORSS, BREWSTER AND HUSE, PRINTERS.
1855.

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THIS VOLUME

IS

RESPECTFULLY DEDICATED

TO THE

Members of the Christian Churches in America,

AND ALL OTHERS

WHO DESIRE TO KNOW BIBLE TRUTH,

By their obedient servant,

THE EDITOR.

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Christian Theology.

"For I Give you Good Doctrine."—Bible.

D. P. PIKE, Editor. B. F. CARTER, Agent.

VOL. I. NEWBURYPORT, JAN'Y 15, 1855. NO. 1.

INTRODUCTORY.

Christian Theology will embrace the outlines of the most prominent articles of divine revelation. The most able authors within our reach will be consulted; and liberty will be taken to abridge, re-arrange and intersperse original ideas, as may be deemed advisable. We take it for granted that no piety is perfectly sound unless it is founded upon the internal and spiritual doctrine of the Christian religion; neither can any be essentially wrong which rests upon that doctrine. The sovereign remedy for those evils which would sweep experimental religion into the wild frenzies of fanaticism, or the cold formalities of infidelity, is found in the vital doctrines of Christianity.

Those evils which at present are causing our beloved Zion to languish and suffer, arise from the want of that intelligent, deep toned, experimental piety, which can be found only in an early and intimate acquaintance with the true doctrine of the Bible. It seems necessary that, if we would save our children and the rising generations, their minds should, at an early period, be brought under the power of correct bible sentiment.

The publication of this work has arisen from an expressed desire for a system of doctrine, expressing the generally received sentiments of the Christian Connection. It is, however, to be understood at the onset, that this work will not present the views of the *Denomination* authoritatively. The sentiments advanced will be such as are embraced by the editor, and what he regards Christian doctrine, as generally taught for the last fifty years, by the ablest preachers of

the Connection. In this, however, he may err; but his great object will be to adhere closely to the Bible. He desires no person but himself to be responsible for any doctrine that may be advanced. The reader, therefore, is invited to search the scriptures; and if our views harmonize therewith, receive them, if not, reject them.

It is not to be presumed that this little volume will be free from errors or mistakes. Every doctrine presented will be based, not on human speculation, but on the plain and obvious teachings of the Bible. It is not designed to be a work of refined, philological disquisitions. A book of instruction should be written in the current language of men, so that the most natural and obvious meaning must be the *real* meaning. It will claim no great merit as a literary work; but will aim to present the Truth as it is in Jesus. We hope, therefore, that our imperfect efforts to exhibit the great and glorious truths of the Bible, may assist in directing the humble and sincere inquirer into the way of life.

THE PUBLISHERS.

Newburyport, Jan. 15th, 1855.

GOD.

With becoming reverence we would offer thoughts relative to that Being whom the sacred writers, without presenting proof or evidence, admit to exist as the great First Cause. God may be defined as a Being eternal, independent, self-existent; whose purposes and actions come from himself. This Being is absolute in dominion. In essence, spiritual, pure, simple. In benevolence, infinite, true and holy; the upholder of all things. He is infinitely happy because infinitely good; illimitable in his immensity; inconceivable in his mode of existence; known fully to himself. Who, then, by examination, may expect to find him out to perfection? Yet it is the province and the

privilege of human intelligences to receive what light Infinite Wisdom has been pleased to shed upon his own infinity. No man should presume to venture beyond the revealed limits of this knowledge, nor enter the regions of wild speculation. Experimentally all must acknowledge that no man knoweth the Father but the Son, and he to whom the Son shall reveal Him. The existence of this Being, then, the sacred writers take for granted, and present Him as the sole object of adoration. But we call attention to the following question:—

IS THERE A GOD?

This question is of vital importance; full of solemn and awful interest. If there is no such being on the throne of the Universe, whose character is distinguished by infinite power and goodness, then man's existence is valueless, and human beings are mere shadows, accidentally here, and soon to vanish into nothing.

The proof of God's existence, independent of the Holy Scriptures, presented philosophically, depends upon the validity of the statement that no effect exists without a cause. This is considered as an intuitive truth. There is a reasoning from cause to effect; but the argument is not sufficient to produce conviction on all minds. The metaphysical argument, to be understood, requires acuteness of intellect and close attention, and is therefore to the greater part of men, useless.

A celebrated gentleman, conversing with Dr. Clarke about his discourses concerning the being and attributes of God, pointed to a nettle and said, that weed furnished more satisfactory evidence than all his abstruse reasoning.

Reasoning from effect to cause, presents a remarkable simplicity and force. It is evident to a rational mind that no effect can exist without an adequate cause. It is as evident as that equals added to equals make sums that are equal; or that wholes are greater than parts. This is evident to us, whether we direct our attention within or without us.

It is impossible to detect a single change uncaused. There must have been a cause for the existence of the multitude of objects we see around us. We know that we did not always exist. If we have caused our own existence, then we must have had being before we existed. Non-existence cannot cause existence. There must therefore be a being eternally existent, who is the cause of all other objects. If this be not correct then we must conclude that effects exist without their causes. This is, however, everywhere contradicted, by the changes continually passing around us, and none transpire uncaused. Mankind, in fact, have ever acknowledged the infallibility of this connection of cause and effect. No rational being regulates his conduct on the assumption that results come uncaused. No matter how stoutly this may be denied, all persons are constrained to act as if they fully coincided with the principle. Existence cannot be continued a single hour without practically acknowledging that no effect exists uncaused. The principle, then, is as true as our existence.

We must associate with our existence as an effect, dependence and mutability; but with the great first Cause, which must have always been, we must associate independence and immutability. If the Being called God did not always exist, then His existence must have been caused, and the power that caused it must be God. Hence the inference that something has always existed, or existed from Eternity; for nothing is more evident than that if there ever had been a time when no being existed, it is impossible that any being should ever have come into existence. If there was a time when there was nothing, how could something ever have been produced? Beings could not make themselves, and they could not have sprung up by chance; because chance is a word merely expressing our ignorance of the cause. It is therefore certain that since something now exists, something must have existed from eternity. In the conclusion that something has existed from eternity, we suppose

that that eternal Being is not matter, or the Universe. This being the case, we conclude that there is a God whose existence is undefined and independent, who is the author of every thing which exists.

The proofs of God's existence founded on this relation of cause and effect are seen in creation; in its works of design; and in the sense of moral obligation found connected with human intelligence.

GOD AN INTELLIGENT BEING.

Having proved the existence of an Eternal Cause, I shall attempt to show that this cause is an *intelligent* being. From the evidence of intelligence in the works of nature we are authorized to infer the existence of an intelligent cause. To this point, I will repeat the words of Cicero, which must show the reflections of this eloquent orator upon a subject of vast importance. "If those things which are formed by nature are better than those which are executed by art, and art effects nothing without reason, certainly nature is not to be accounted destitute of reason. How is it consistent, when you have looked at a statue or a painting, to acknowledge that art has been employed? when you have seen the course of a ship, not to doubt that it is guided by reason? when you contemplate a sun-dial, to be convinced that the hours are pointed out, not by chance, but by skill? and at the same time to be of opinion that the world, which comprehends those arts, and the artists, and all things, is without reason or counsel? If a person should carry into Scythia or Britain, the sphere lately constructed by our friend Posidonius, the movements of which produce the same changes with respect to the sun, and the moon and the five planets, which take place every day and night in the heavens, who in these barbarous countries could doubt that that sphere was constructed by reason?"

It appears impossible to survey the objects around us with

any degree of attention and not discover marks of design, ends aimed at, and means employed to accomplish those ends. Well said the Psalmist, "I am fearfully and wonderfully made." Man's organization is full of evidence upon this point. The eye in its internal structure so skilfully adapted to the transmission and refraction of the rays of light, shows conclusively that it was intended for the purpose of vision. That the eye was designed for the purpose of seeing, no reasonable man can doubt. The eye is constructed on the same philosophical principles as the telescope, and is as clear a specimen of mechanical contrivance. And we could as well doubt that the telescope was constructed to enable us to see objects at a distance, as to doubt that the eye was intended for the purpose of vision. The rays of light passing into the iris, through the chrystaline humor gathered to a focal point, and diverging thence and painting an inverted image of the object emitting the rays on the optic nerve in the retina, are subjected to precisely the same process as in the best constructed telescopes. There is therefore no more reason to suppose the eye by chance than to assert that our best constructed telescopes are by chance.

Not only the nice construction of the eye proves design, but its location is proof of intelligence in the designer. If our eyes had been located in the feet or in the top of the head, they would have been of but little use. The designer has selected the best place possible to answer the purpose for which they were made. The location of the eye is therefore evidence of intelligence in the designer.

What has been said of the eye may be [illegible] of the ear, hands, teeth and tongue. If the teeth and [illegible]ue were situated any where else they would be useless. Had the hand been wanting in fingers, what a strange state of things would appear. Apply these reflections to the human organization, and it is impossible to suppose that any mere physical energy of attraction and repulsion, a blind, unknowing, undesigned impulse, was its cause. It is therefore evident that the pow-

ER which formed the human body is not only self-existent, possessed of a mysterious energy termed life, but is a POWER invested with *intelligence*. This proof found in one human being increases in strength from the consideration that from eight to nine hundred millions of such beings now exist upon this earth. To this we may add the millions that have been and now are not. The brute creation is also proof of design and the intelligence of the designer. The same proof is found in the vegetable creation.

The manifestations of an infinite, intelligent, all designing mind, will open upon us as we proceed to consider the appropriateness of the relative parts of the universe. When, by the light of scientific astronomy, we view the mutual relations of the sun's planets and satellites which seem in every direction to throng the vast amplitude of space; when we consider the perfectness that marks their relative positions and revolutions, where the slightest deviation must bring destruction, as they revolve in silent and majestic order in the skies, we see that they harmonize with the sentiment of the royal minstrel when he says, "the heavens declare the glory of God, and the firmament showeth His handy work; day unto day uttereth speech, and night unto night showeth knowledge."

The existence of an Almighty and intelligent Being, the Creator and disposer of all things, is therefore clearly *demonstrated*. There is no end to this kind of demonstrative proof. Another source of proof also exists from which it more fully appears that this Being is not only a God of infinite power and intelligence, but that he is possessed of a moral nature.

No one will question that a sense of accountability is equal and co-extensive with the human race. The consciousness of every person acknowledges a susceptibility to a distinction between good and evil, between right and wrong conduct, with an obligation to perform the one and omit the other.

All persons know from their consciousness as well as they

know their existence, that they are susceptible to this distinction. Who but knows the existence of this distinction? All who are intelligent know that they should do good and not evil. Hence we are subjects of a moral law placed at least upon our conscience, demanding right and prohibiting wrong. This creates accountability. Now the Being who created human intelligences, and who implanted in the constition of the soul this sense of right and wrong, to approve of the one and to disapprove of the other, prefers, yea desires that we should conduct righteously. This certainly is a legitimate inference. Who, in the appropriate use of his intellectual powers, can reason himself out of such a conclusion? It is true that persons by sinning may become sinfully foolish, and then in their hearts may deny that there is a God. This, however, is not done until the moral evidence of the divine Being has been effaced and foolishly sinned away, and then, in Bible language, it may be repeated, "the fool hath said in his heart there is no God." There are overwhelming proofs, within and without us, sustaining beyond a doubt the existence of a righteous Being, to whom all are accountable for their conduct. Hence the appropriate language of the Apostle, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." When nature thus speaks in her own pure language, her voice harmonizes with the voice within us, and both proclaim the righteous intelligence of Him who created us.

The consciousness of human beings is ready to acknowledge that on this great and glorious Being whom we call God, they must constantly depend. His displeasure is death; his approval life. Human beings being distinguished from all other creatures upon this earth, and invested with rational, accountable and deathless natures, are therefore obligated to return to their Creator the highest gratitude and the warmest love.

It is an awful sin to deny, if not seriously to question, the existence of God. The Apostolic language presents a sad picture upon this point. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Here is an awful admonition to beware of atheism, with its consequent and attendant vices. In an atheistical heart the life of love and the true love of life must expire together. When worldly pleasures are at an end the horrors of the second death appear. The corruption of sin and the gloom of sin's consequences in clouds of despair take eternal possession of the soul. The death of "Free Thinkers" is indeed unpleasant. No smiles from God play around the deathbed of infidels. They have no angelic guide to conduct their souls to mansions of the blessed. The dying atheist plunges into the dark and dingy billows of bewildered chance, and is swept downward into a cheerless and awful eternity. The decree of the Eternal upon this point is irrevocable. Those who live where nature's great volume is daily spread before them, throwing forth rays of unquestionable evidence, sustained by the brilliant light of revelation, and yet foolishly choose to live without God, can but expect to perish forever.

The opposite picture is most beautiful. Those, who live for God, who delight to acknowledge his existence, who live to love and reverence his character and laws, can regard God as their heavenly Father, and trust him for the present and for the future. They obey him as a kind Father, and when the brief term of their existence ends, they pass into a higher and brighter sphere—into his joyful presence where is fullness of joy, and where are pleasures forevermore. It was the advice of a dying king to his beloved son, "know thou the God of thy Fathers, and serve him with a perfect heart, and a willing mind. If thou seek him he will be found of thee; but if thou forsake him, he will cast thee off forever."

THE NATURE AND ATTRIBUTES OF GOD.

Having clearly demonstrated the existence of an Eternal Cause; and that this Cause is an intelligent Being, from the evidence of design in creation, we are now prepared to consider his nature and attributes. We should always bear in mind, that "no man knoweth the Father but the Son, and he to whom the Son may reveal him." It is not for the finite to suppose that by searching, they can find out the Almighty to perfection. Revelation in harmony with reason and nature, kindly affords all the light necessary for our enjoyment in the knowledge of God.

With the above caution it is an interesting question, *What is God?* To this question the Bible replies, that God in his nature is a Spirit. I may add that God is a LIVING SPIRIT. The works of creation fully harmonize with this sentiment. By way of eminence the Apostle Peter called him the living God. "Thou art the Christ, the Son of the living God." This living God "only hath immortality;" inherent life in himself; and He alone is the source of all other life. As God hath life in himself, so has he given to Jesus Christ to have life in himself. God is a living Spirit, and quickeneth all things. Animal, vegetable, spiritual and eternal life flow from connection in some sense with this fountain or well-spring of original being. God, therefore, in the highest conceivable sense, is a LIVING BEING. This life, therefore, must be higher, infinitely higher, than either vegetable or animal life. Animal and vegetable life is derived and changing. It is of a material, organized form. God is not. He is a spirit. But is this comprehended? Are we not apt to attach an erroneous idea to spiritual existence? What then is the true idea? Is it not that God is without a material body? "A spirit hath not flesh and bones as ye see me have." God is not therefore material.

He is also invisible. This is one of the first truths of religion; and one of the sublimest ever presented to human intelligence. The general idea of God among the heathen

was, that of a gross material Being, or beings. It is therefore evident that when man is said to be made in the image of God, reference must be had to the intelligent spirit that dwells there. A spirit has not the characteristics by which we define matter. Material organization is hence destitute of those senses which are necessary to discern spirits or to experiment upon their natures. Hence, no man in this world has seen God. He informed Moses that no man could see him and live. The honor of seeing God is reserved for the future state, and will be the eternal bliss of holy souls.

Although God is an invisible spirit, there is as much evidence of his existence as of the existence of matter. Spirit as well as matter, is known by its effects. We have knowledge of spirit as that which thinks, wills and designs. Taking a view of the marked designs in Creation, evidences appear which prove the existence of a living, intelligent spirit that produced them, as conclusively as those evidences which prove the existence of the material world. God, as a spirit, is the greatest and most glorious of all conceivable objects. In his nature we have revealed a living and an Infinite Spirit.

It is said some of the Fathers appear to have thought that God had a bodily shape. The same was the opinion of the Anthropomorphites, who believe, as their name imports, that when man is said to have been created in the image of God, there is a reference to his body as well as his soul. Some of the older Socinians maintained that God might be seen with our bodily eyes. To all such views, it may be asked, "to whom will ye liken God, that measures the waters with the hollow of his hands, and metes out the heavens with a span, and comprehends the dust of the earth in a measure? or, what likeness will ye compare unto him?"

Although the God of the Universe is invisible and cannot be fully comprehended by us any more than we can embrace the most distant fixed star, yet we are correctly informed

concerning the attributes of this Invisible and Infinite One. The attributes of God are his distinct and particular perfections; perfections which constitute his divine nature. Sometimes these attributes are classified into intellectual, moral and natural attributes.

From what has been said it may be justly inferred that God is *self-existent.* That He, himself, is the Father of spirits. God owes his life to none. His existence is in and of himself. His instruction to Moses, when Moses desired to know what he should tell the children of Israel, if they asked after the name of the God of their Fathers, is to the point. "I AM THAT I AM." "Thou shalt say unto the children of Israel, I AM hath sent them unto you." The phrase "I AM THAT I AM," impressively signifies original, absolute self-existence. God being self-existent, deriving his being from none, there is no gratitude, praise or homage due from him. Such duties only belong to created and dependent intelligences. The infinite God having life in himself, has commanded or "given to the Son to have life in himself." As God does not derive his existence from any other being, he must be self-existent, and this implies necessity of Being. With this attribute of *self-existence* is connected God's eternity.

Another important attribute of the self-existent God is *eternity.* "God only inhabiteth eternity." The eternity of God depends upon the necessity of his being. Eternity implies existence in every point of duration, past and future. The best representation of Eternity is said to be a circle. God's existence then, may be well called an eternal circle of years or ages, having no commencement or conclusion. That which had no beginning is a *cause,* while that which had a beginning is an *effect.* Our existence had a beginning, hence it is an effect. This is true of all organized substances both in the vegetable and animal creation. Our Earth itself; its islands, its continents, its mountains, its seas and rivers, all had a beginning. This is true of every thing in the vast universe. These are all effects of

the self-existent cause. Cause has therefore no beginning. God is the true cause of all things. Therefore God had no beginning.

Every change is an effect of some cause, but as there is no cause before God, none in God, none after God which can annihilate his existence, how can he change or cease to be? God is, as has been shown, the FIRST CAUSE of all things; the same being cannot have in himself cause and effect; and there is none after him; all created beings hold the relation to him of cause and effect. The just conclusion is therefore, that God has existed, does exist and will exist forever. The Bible calls him the "Eternal God."

The eternity of God—comprehending past, present and future, is aptly expressed in the following language of inspiration: "before the mountains were brought forth, or even thou hadst formed the earth and the world, even from EVERLASTING TO EVERLASTING, THOU ART GOD." That is, what God is at present, he always will be, always has been.

The next attribute of God demanding attention, is his UNITY. On this point the testimony of the Bible is express, plain and unequivocal. Admitting the testimony of the scriptures, there exists but one Creator, or first cause; and to him we must ascribe absolute unity or oneness. "There is NONE ELSE beside him." "Thou art God ALONE." "There is none other God but one." This is stated absolutely so as to exclude the idea of the existence, anywhere, of more than ONE GOD. The unity of God is such, that there is, there can be but one God. He is one only and takes up self-existence so fully as to admit of no fellow.

This truth all christians acknowledge; but still they differ. Some hold that this one God is three; and others hold that the one God is *one only*. My opinion of this subject agrees with the last class. I found this opinion on the fact that ONE is the number uniformly applied to God in the Bible. He is called "ONE Lord," "Holy ONE," "ONE that is God," ONE God," "God is ONE." I regard the use of the singular pronoun as proof that he is ONE and not THREE. I, MY, ME, THOU, THY, HE, HIS, HIM, MYSELF, THYSELF, HIMSELF, &c., is the Bible language relative to the living and true God.

I take it for granted, therefore, that the frequency of this mode of expression in the Bible, and the entire absence of any passage which declares God to be three or any other plural number, is to be

regarded as decisive proof that He is not *three*, but *one*. The oneness of Father, Son and Holy Ghost signifies not one person, or one being, but union in testimony, in nature, in action; a perfect *oneness* without the least possibility of the contrary. This oneness of the Father and Son harmonizes with that union which was intended by Christ when he prayed to the Father, that his disciples might be *one*, even as he and the Father were *one*. In this sense I present the Unity of God. "There is One God, *the Father*," and "One Lord Jesus Christ, the Son of the Father."

God's unity is also manifest from his perfection. Since he is competent to do all that is done, there is no reason to suppose the existence of another God.

The unity of design in the world also indicates one God. Suppose several Deities to be engaged in the creation of the world; if any one of them excels in power, then he alone is to be called God, and the others must be his inferiors. Suppose them equal in power, in which case either one of them might have created the world, and therefore be God; or suppose the power of each alone was insufficient, and they united their powers to create the world, then this united power constituted the One God. We conclude on this point with the language of Mŏses: "Hear, O Israel, the Lord our God is *One Lord*."

OMNIPOTENCE OF GOD.

By the term Omnipotence is meant, that there is no effect intrinsically possible for which the power of God is insufficient. He is able to do all things. To declare that he cannot make the same thing *to be* and *not to be*, is no detraction from his omnipotence; for these are but effects to which power, however great, is irrelevant. Omnipotence is just as unable to create two hills with no valley between them; or to make two and four nine; or a fourth equal to a whole, as the feeblest child. "All things are possible with God;" but there is a difference between things and absurdities. The above named propositions very appropriately come under the class of absurdities. These things cannot be done by God, because they are impossible in their own nature. God cannot do any thing that is repugnant to his other perfections; he cannot lie, nor deceive, nor deny himself; for this would be injurious to his truth. He

cannot love sin nor punish innocence. This would destroy his goodness and his holiness. In a word, since all the attributes of God are essentially the same, a power in him which tends to destroy any other attribute of the divine nature, must be a power destructive of itself.

In order to understand how God can be absolutely omnipotent over the universe, we must keep in mind that he is a Spirit. If God were material, he would be subject to the laws of matter. Instead of His giving laws to nature, nature would give laws to him. A being ceases to be material, the moment he ceases to be subject to the uniform modes of physical sequences. Whatever is material must be subject to the laws of attraction and gravitation. We cannot conceive of Almighty power over nature except as it exists in a living Spirit. Spirit is the source of all power. There is no evidence that matter has any power. God is an infinite Spirit; and this gives to him, and to him alone, almighty power over all nature. God's omnipotence therefore appears in his creating and controlling the material universe.

From the greatness and preservation of the Universe we infer the vast power of God. The creation of the smallest particle of matter, is an astonishing display of power. Nothing short of Omnipotence is adequate to create even a particle of dust or a drop of water. Extend this thought, and what must be the power which created our earth, and the multitude of globes in the heavens above us? How vast becomes the idea when the hundreds of millions of fixed stars become suns, and each a sun to a system of worlds! All this is but the beginning of the entire creation—a mere drop in the ocean. O! then, how amazing the power that is superior to all created matter.

This energy of God which creates is requisite also to control it. "He spoke, and it was done; he commanded, and it stood fast." All is wisely controlled, notwithstanding their vastness and variety. "The heavens declare the glory of God and the firmament showeth his handy work." "He spreadeth out the heavens, and treadeth upon the waves of the sea; he maketh Arcturus, Orion, and Pleiades, and the chambers of the South; he doeth great things past finding out, yea, and wonders without number. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in the thick clouds, and the

clouds is not rent under them; he hath compassed the waters with bounds until the day and night cometh to an end." "By him all things consist." He breaketh for the sea "a decreed place,and setteth bars and doors, and says, Hitherto shalt thou come and no farther, and here shall thy proud waves be stayed." "He looketh to the end of the earth, and seeth under the whole heaven, to make the weight of the winds, to weigh the waters by measure, to make a decree for the rain, and a way for the lightning of the thunder." "Who hath measured the waters in the hollow of his hands, meted out heaven with a span, comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the winds in a balance."

The weight of matter that constitutes our globe equals, at least, two hundred trillions of tons; and a power adequate to move it a single foot, would be almost beyond the power of numbers to express. It does move, however, through space at a rate of sixty-eight thousand miles an hour, or one hundred and forty times swifter than a cannon ball. Jupiter is more than a thousand times larger than this earth, and its velocity through the heavens is twenty-nine thousand miles an hour. Let our minds still expand taking the discoveries of modern astronomers, and we ascend, in our contemplations, to a bewildering and mysterious height. Yet we tremble not, lest that *controlling Energy* should at some instant falter, and the Universe fall into ruins. Our confidence rests in the reflection that this immense machinery of worlds has already been sustained for ages, impelled and guided by the power of God. Receiving the Omnipotence of God we are ready to exclaim: "In the Lord Jehovah is everlasting strength." The basis of this attribute lies in the infinity of the divine nature.

The creation of the material universe is a manifestation of astonishing power; but no less does the omnipotence of God appear in the creation of the moral universe. The creation of soul implies a higher exercise of power than the creation of matter. The creation of a soul is the forming of a mysterious essence into a most wonderful piece of spiritual mechanism. The works of God in nature present most splendid exhibitions of material mechanism; but the best of these is quite coarse compared with a rational soul. Its power of easy and intense action is amazing, as are also its rapid, delicate and silent motions.

Christian Theology.

"For I Give you Good Doctrine."—Bible.

). P. PIKE, Editor. B. F. CARTER, Agent.

'OL. 1. NEWBURYPORT, FEB'Y 15, 1855. NO. 2.

OMNIPOTENCE OF GOD. NO. II.

Nothing in matter can vie with the soul. It is invested rith a power that no material substance can present. It posesses the power of perceiving, thinking, choosing; of acquirng knowledge, of forming character, and of sustaining a reation of accountability to the eternal throne of God. In this onsideration the creation of a single soul is a more illustrious dislay of power than the creation of the Universe. If one soul thus isplays omnipotence, let us rise higher and contemplate the fact hat more than eight hundred millions of souls inhabit this globe f ours. Passing still higher, we contemplate the millions of inelligent minds that tower above us towards the supreme I AM. he contemplation of heaven's armies, extending beyond the loftist flights of imagination, overwhelms us until we are completely st in admiration of the power of *Him* who is the *Creator*, and in hose hand is the soul of every living thing.

The descriptions of the Divine Power are often *terrible*. "The illars of heaven tremble, and are astonished at his reproof; he livideth the sea by his power. He removeth the mountains and hey know it not; he overturneth them in his anger; he shaketh he earth out of her place, and the pillars thereof tremble; he ommandeth the sun and it riseth not, and he sealeth up the stars."

The same absolute subjection of created intelligences to his doinion also exists. Angels, men the most exalted, and evil deions are controlled with as much ease as the resistless elements. He maketh his angels spirits, and his ministers a flame of fire." his Omnipotent God, "sitteth upon the circle of the earth, and e inhabitants thereof are as grasshoppers," "as the dust of the alance," "He bringeth princes to nothing."

The closing scenes of this world may complete these transcendnt conceptions of the majesty and power of God. Before his face

heaven and earth flee away, the stars fall and the powers of h are shaken.

Such, then, is the omnipotence of God, omnipotent to (and omnipotent to control. This is done with ease astoni and striking. Such is the hiding of his power that we sca know he is at work before the wonderful production stands in finished beauty. All is silent, calm and gentle. This i highest perfection of power; imagination herself, with b wing, can rise to no higher conception. In the midst of suc templation, there is an instinctive emotion of wonder and prompting the inspired exclamation, "Alleluia; for the Lord Omnipotent reigneth."

OMNIPRESENCE OF GOD.

This implies that God is in every part of the universe a same time; and this is an exclusive attribute of a purely spi being. Matter is of necessity local. It must occupy spac is also a known law of matter that the same or equal portion cannot at the same time occupy the same space. God being a spirit, he can be strictly omnipresent. This could not be if h matter, unless the pantheistic theory be true, that everythin part of God.

The omnipresence of God is corroborated by facts obvious reflecting beings, though to us, and perhaps to all finite mind mode may be uncomprehensible. The language of inspi upon this subject is given in its own peculiar tone of emp majesty and beauty: "Whither shall I go from thy presence I ascend up to heaven thou art there; if I make my bed in thou art there; if I take the wings of the morning and dwell i uttermost parts of the sea, even there shall thy hand lead m right hand shall hold me. Can any hide himself in secret p that I shall not see him? Do not I fill heaven and earth, sai Lord? Though he dig into hell, there shall my hand take though he climb up into heaven, there will I bring him down though he hide himself in the top of Carmel, I will search an him out from there. In him we live and move and hav being. He filleth all things." God, therefore, can peop space with physical creations, and yet pervade the entire uni with his own being. The doctrine of God's omnipresence is

ous both in the light of nature and of revelation. The universe is a resplendent mirror, reflecting his image. In every part and place of the universe may be seen the exertion of a power which mediately or immediately proceeds from the Great FIRST CAUSE. No point of space has ever yet been explored where the law of attraction has not been discovered. No region where light has not been found. Gravity, magnetism, electricity, together with the properties and powers of organized substances, are to be found in every accessible portion of our earth. Further; it may be observed that there is no kingdom in nature, no corner of space, where there are not marks of contrivance and design. All this shows that the hand of God is everywhere; that his eye is always upon the works of his hands; that with God the night shineth as the day.

"Within thy circling power I stand—
On every side I find thy hand;
Awake—asleep—at home—abroad,
I am surrounded still with God."

THE OMNISCIENCE OF GOD.

Since God is the author of conscience, he has given us the power of knowing that he is eternal. God is the fountain of all knowledge. He is acquainted with his own nature; his perfections, his infinity, and his attributes, which lie beyond our comprehension. From this perfection of knowledge we consider him *omniscient*. We have seen the manifestation of his knowledge in the works of creation.

While God preserves the universe and all human intelligence, he must know our personal wants. He therefore knows the devices and thoughts of the human heart.

The Omniscience of God is closely allied to his Omnipresence, yet they are distinct. His Omniscience is not merely the *power to see;* it is the actual *seeing*. The omniscience of God is his intuitive perception of all objects and events in the universe. By virtue of his omnipresence as a spirit, he can in his omnipresence behold all things. Hence the Apostle saith, "Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do." God sees directly with the eye of his all-present mind. He has as perfect a view of our innermost thoughts, emotions and purposes, as he has of our

ward actions. He has as distinct cognizance of the minutest atom and of the smallest incident, as of the rolling of planets and the rise and fall of empires.

God has numbered our hairs; and no sparrow falls without his notice. Under the inspiration of this truth one anciently said, "Thou knowest my down-sitting and mine uprising; thou understandest my thoughts afar off." Again, "The ways of man are before the eyes of the Lord, and he pondereth all his goings; he searcheth their hearts, and understandeth every imagination of their thoughts."

This perfect knowledge of God is not confined to man and angels; it extends into the state of the dead, and penetrates the regions of the lost. Hades is naked before him, and the seats of destruction have no covering. No limits are to be set to this perfection. "Great is the Lord; his understanding is infinite.

This doctrine firmly believed and constantly cherished will be a great means to retard the commission of sin. This preserved the youthful Joseph in his integrity when he resisted the powerful temptation. "How can I do this great wickedness, and sin against God." He knew that the eye of God was upon him; and the recollection of the great and salutary truth enabled him to quench the fiery darts of the wicked one. Many sins seek privacy. The presence of a fellow-being, even a little child, would deter many a reckless sinner from the commission of crime, from the sheer sense of shame, independent of the use which witnesses by their testimony, might make of their presence. Why will not the recollection of the all-seeing Eye be a powerful monitor to all who cherish this truth, preserving the soul from sin, and preventing occasions for sad and bitter repentance?

The doctrine of the omniscience of God furnishes a source of encouragement in the performance of duty. Many and various are the occasions of discouragement. A consciousness of sincerity in attachment to holiness is worth worlds. To be able to appeal to the Searcher of hearts; to feel that

the omniscience of God reads in the soul the language of sincere trust, devotion, gratitude, faith, love and obedience—who can estimate the value of this desirable condition? It was a consolation to backslidden Peter when he could say, "Lord, thou knowest all things; thou knowest that I love thee." If God and conscience befriend, who or what can do any harm?

This doctrine is calculated to afford consolation. The Christian in affliction has many gracious sources of relief. But this is the most precious. God is a Friend, a Helper, a Father, nigh at hand, and not afar off. In all the afflictions of the Christian God is a witness. Hagar's Almighty Friend in the wilderness was there. He sent the angel to comfort and direct. She therefore replies, "Thou, God, seest me." When Lazarus died, he was present to sustain; and angels carried his soul to paradise. This every where present, this all-seeing eye, this covenant keeping God, assures the humble devoted heart of his presence. "Fear not, I am with thee thy troubles to bless."

This doctrine also affords great encouragement for prayer. Let the thought that God constantly beholds, and the Christian soul ever and anon spontaneously communes with God in earnest prayer and grateful praise. What a glorious idea! When we enter the closet of prayer to hold intercourse with heaven, there is our God, and there we have the immediate honor of being closeted with the King of kings. How rich and speedy oftentimes are the results. When Daniel the prophet offered prayer in his closet, presently the angel Gabriel was by his side, commissioned by God to assure him of a gracious answer. Cornelius had finished family worship when the angel appears and discloses to him, "thy prayers and thy alms are come up for a memorial before God." When Christ prayed, "Father, glorify thy name," a voice immediately replies, "I have both glorified it, and will glorify it again." Then never neglect to pray. He who hath an open eye has also an open ear.

"His ear attends the softest call,
His eye can never sleep."

What a frightful aspect does the omniscience of God bear towards the wicked and impenitent.

THE WISDOM OF GOD.

By some writers this is called a moral attribute; by others a natural attribute. It is doubtless in part a natural and in part a moral attribute. It is sometimes in the Bible synonymous with piety; but in its primary sense, as applied to God, it designates a natural perfection. Wisdom cannot exist without knowledge, but knowledge may exist without wisdom. In an all-perfect Being, they are necessarily conjoined; omniscience supplies the materials of infinite wisdom. As God is perfectly just and good, there is no principle in his nature which might prevent him from choosing what is best; and as his power is infinite, no obstacle can prevent the execution of his plans.

Wisdom consists in the choice of proper ends and proper means; design simply implies that the agent has some object in view, and does not act at random. His design may be trifling or degrading; it may prove that he is destitute of sound judgment; and whatever art he may discover in gaining his object, we do not give him the praise of wisdom. If a person should employ an ingenious and complicated apparatus to effect a purpose which is not worth half the expense, or which might have been effected without any waste of time and labor, instead of being pronounced wise, he would be marked as foolish. The end must be worthy of the agent, and of the attention bestowed upon it. It is no less characteristic of wisdom to choose fit means than to aim at worthy ends. In estimating the wisdom of an agent, we first attend to the object he has in view; and secondly observe the method by which he effected it.

"Wisdom is profitable to direct;" and as the wisdom of God is infinite, he is able to direct the affairs of the universe in the best possible manner. God's wisdom, like his being, is underived and eternal. It is not like those bodies which

shine with a borrowed lustre; it is as the glory of self-luminous bodies. It is the fountain of all other wisdom. He is therefore denominated "God only wise;" no other intelligence in the universe being wise either compared with him or without him.

Natural wisdom is nearly synonymous with discretion or judgment. Thus he is the wisest statesman, who can make the least possible means accomplish the most for the public good. He is the wisest mechanic who can turn his skill to the best account, the wisest laborer who so directs his strength as best to effect his object.

The wisdom of God regards both the ends and the means, so as to secure the best of all ends by the best of all means. This wisdom manifests itself with amazing exuberance in all his works. It has so arranged inanimate creation as to subserve the necessities of all the higher orders of creation. Every plant in the vast vegetable kingdom is perfectly adapted to its element and its end. This is also true of the animal kingdom. The fish for the water and the bird for the air. Animals are endowed with instinct, which Paley says, "is a propensity prior to experience and independent of instruction," to supply the want of reason. This is wisely arranged to meet each animal's necessity; the beaver to construct his dam, the bird to build its nest, the ant and squirrel to provide for winter, the bee to construct the honey comb on the profoundest principles of mathematics. Thus infinite wisdom appears in the movements of nature. In all of her departments she moves with entire order, harmony and ease, under the direction of laws of astonishing simplicity and comprehensiveness. Under this view of nature the Psalmist was inspired to repeat, "O Lord, how manifold are thy works! in WISDOM hast thou made them all."

If the natural world thus develops the wisdom of God, still more illustrious must it appear in the moral universe. Human laws are numerous and defective; but God's laws by which he governs the entire moral universe, from man up to

angels may be written upon the palm of your hand. They require no change, no amendment, no repeal forever.

The crowning work of God's wisdom appears in the wonderful work of Redemption. In this work, all conceivable wisdom concentrates and overflows. "O the depths of the riches both of the wisdom and knowledge of God." How then can human thought comprehend its depths? It is an unbounded ocean of light, in which deathless saints will expatiate with growing wonder and joy forever.

GOD UNCHANGEABLE.

Every good and perfect gift is from the Father of lights, with whom there is no variableness nor shadow of turning. God does not vary and adapt his conduct to the wishes of creatures. His being is immutably the same; and he will act forever upon the same principle.

Nothing material can escape the changes and ravages of time. Every visible form of matter is decomposing and recombining, dying and living again.

The rocky mountain which rests so firmly upon its deep and broad foundation, and towering in strength to heaven, must gradually bow its head, and fragment by fragment waste away. This change is all around us. It is the same in the heavens above us. Thirteen of the fixed stars have within the last century disappeared. There is to this disappearance but one solution. The system to which these suns have ministered have perished from the families of worlds. What has befallen other systems will in due time befal ours. "The heavens shall pass away with a great noise, and the elements melt with fervent heat; the earth also, and the works that are therein shall be burnt up." Here is change and destruction.

But God is unchangeable. Through all the vicissitudes and changes of the material universe, God may be seen as a pure, unchanging spirit upon the throne of his immortality. In inspiration's language we repeat, "THEY perish, but THOU

shalt endure." "As a vesture shalt thou change them, and they shall be changed, but *Thou art the same*, and thy years shall have no end."

The unchangeableness of God refers to his moral as well as to his natural perfections. "I am the Lord, I change not." Such is God in all the aspects of his being and attributes.

This view of his natural attributes is overwhelming, and yet it is only a feeble glimpse. What are our weak thoughts to the stupendous reality? How can we find out God to perfection! "It is high as the heaven." How can we comprehend! It becomes us, therefore, to approach him with the profoundest reverence and humility. "Holy and reverend is his name." There can be no true religion which is not eminently characterized by reverence and humility.

How solemn the thought that we are forming characters that must eternally hold the relation of friend or enemy to this glorious Being. Our probation is nothing less than to decide whether to secure or forfeit an inheritance in these infinite attributes. To enter by sin into the relation of confirmed hostility to God, must be the consummation of endless despair. The favor of God can be nothing less than infinite blessing; his frown nothing less than infinite calamity. God's favor forfeited is the sure path to ruin, for when he refuses to bless, the blessings of others are of no avail. It is therefore the height of folly to set up an interest in opposition to God. "Wo unto him that striveth with his Maker."

Reconciliation to God will establish for eternity. Then "all things are yours." Nothing can harm when in harmony with God. Having God for the portion of the soul, earth's losses are nothing; pain is nothing; death is nothing; even the flames of martyrdom are as beds of down. In the sweets of reconciliation is found the exclamation, "God is the strength of my heart, and my portion forever."

THE MORAL ATTRIBUTES OF GOD.

The distinction between the moral and natural attributes God, is this: the latter are involuntary, and the former v untary. The natural are necessary; the moral depend upon the divine will. The natural pertain to the nature God; the moral to his character. The character of G however, is not like human character—*acquired*. It is et nal and immutable as his nature. In this sense there is distinction in his attributes. But strict accuracy and conv ience permit the classification with natural and moral.

When God answered the prayer of Moses, who desired see his glory, He made a clear and full development of l moral attributes; for he said to his servant Moses, "I w make *all my goodness pass before thee*;' that is, all the rich of the divine character. When this was done it was sa "And the Lord passed by before him, and proclaimed, t Lord, the Lord God, merciful and gracious, long-sufferin abundant in goodness and truth: keeping mercy for th sands; forgiving iniquity, transgression and sin; and t will in no wise clear the guilty." In this declaration a announced the elements of the divine character—Go moral attributes, viz: mercy, grace, long-suffering, goodne truth, forgiveness, justice.

Holiness and benevolence, as applied to God, are gene terms. All of God's attributes, both natural and moral, a holy. Thus all his moral attributes are but indications of infinitely wise and holy benevolence, and in their source solve themselves into it. As the seven elementary rays solar light, when blended together in their natural proportio constitute one perfect combination of brightness, shining the rays of the noon-day sun, so these seven elementa moral perfections of God, uniting as they do in him, cons tute a character of ineffable excellence and glory. Hen God is a Sun—the glorious moral sun of the universe—t everlasting light, the eternal joy of all the righteous. T unclouded lustre of his character makes heaven an etern day. The new Jerusalem city is said to have "no need

the sun, neither of the moon, to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof."

It will be a profitable meditation to consider more separately these seven moral attributes which God revealed to Moses. We could make other analyses, presenting the main attributes, more or less in number, but as God himself has given the above analysis, we choose to adopt it. This consideration must be of the highest importance. In the moral attributes of God are found the origin and the principles of his moral government. They are the watchmen and the guardians of the universe.

The moral power of God lies in his excellence of character. Matter is controlled and directed by the direct action of his physical energy. He controls and directs mind by unfolding his moral perfections. These are his imitable perfections. Hence Christ says, "Be ye therefore perfect even as your Father who is in heaven is perfect." It is only this that can exalt the soul to its true dignity and bliss. The more like God men become in respect to character, the more moral power will they possess. They exert moral power only as they possess moral excellence.

It is of infinite importance that all the divine attributes be faithfully presented. Omit one of them, and the saving power of the others is destroyed. Exhibit nothing but justice, and the guilty are driven to despair. Present nothing but long-suffering, and a delay of repentance is encouraged. Offer nothing but grace, and you increase a tendency to presumption. Reflect nothing but mercy, and you embolden the heart to sin. It is therefore important that both law and Gospel, penalty and grace, the thunder of impending justice and the soft, subduing notes of compassion, be presented to the soul in their combined and harmonious action. Strike from the list either of the divine attributes, or present either under false or feeble colors, and the glory is departed.

Sinners can be saved only as they become reconciled to all the divine attributes. To harmonize with the mercy of God and not his justice, implies no holiness of heart—no

meetness for heaven. The justice of God being delayed to give sinners an opportunity for repentance, advantage is taken to keep divine justice out of view, and thus banish from religious faith the doctrine of the future perdition of the wicked. I would by no means advocate a mere poetic, magiuative, physical presentation of hell; but in the language of Erskine would repeat: "the steady conviction that misery intolerable must be forever connected with rejecting the offered mercy of God, is the true impression produced by the declarations of the Bible on this matter; and this is a much more efficient and practically useful principle, than the terrors of an imagination worked up by a picture of the secrets of that prison-house."

Let no sinner, however, console himself with the expectation that the punishment of the wicked will be any the less tolerable, because of God's moral nature. There are no judgments like moral judgments; no calamities like moral calamities; no ruin like moral ruin; no misery like moral misery. Prisoner of hope! stop to consider this, and do it now. O! fallen sinner, do not presume that because justice appears to approach tardily she will never come. Delayed judgments are but earnests of gathering indignation, if the space offered for repentance be not improved. Every person who would act wisely for the world to come, should firmly possess his mind of this truth. If he remain in sin, no more surely will the sun go down and leave him in darkness; no more surely will his hours roll on and bring him to the grave, than his day of grace will pass away; the sun of salvation will withdraw, and an eternal night of moral ruin and woe settle down on his lost spirit.

AUTHENTICITY OF THE SCRIPTURES.

I have stated that the sacred writers took for granted the existence of God, without presenting arguments to prove such an existence. I have offered some proofs drawn inde-

pendently of the Bible, to sustain the doctrine of his existence. I now introduce the Holy Scriptures as a revelation from God.

POSSIBILITY OF REVELATION.

Revelation signifies information supernaturally communicated. It comprehends not only the discovery of truths which lay beyond the range of reason, but the publication, with new evidence and lustre, of such truths as are within its reach, but of which, in its present corrupt state, it had not been able to form distinct conceptions.

Revelation is possible. There is no reason to doubt that he who imparted to man a certain degree of light, by endowing him with intellectual powers, might impart to him a higher degree by some other means. No person who believes that there is a God of infinite power, wisdom and knowledge, can reasonably deny that He can, if He thinks fit, make a revelation of himself and of his will to men, in an extraordinary way, differing from the discoveries made by men themselves in the natural and ordinary use of their own rational powers. For if the power of God be almighty, it must extend to whatever does not imply a contradiction, which cannot be pretended in this case. Revelation is to the mind what a glass is to the eye; whether it be intended to correct some accidental defect in its structure, or to extend its power of vision beyond its natural limits. God, when he gave understanding to man, did not exert himself to the utmost of his power; nor did he come under any obligation never to enlarge this faculty, or to furnish it with extraordinary assistance. Revelation does not imply a reflection upon the original work of God, as if he had made man an intelligent creature, but afterwards found that the degree of intelligence was not adequate to the purpose of his being. The most zealous advocates for revelation admit that reason in its pure state, was perfectly sufficient for all the ends which it was intended to accomplish, and that the necessity of revelation arises from a new state of things superinduced

by man himself. He now needs more light, and it is the business of revelation to impart that light. All reasoning the object of which is to establish the prior impossibility of a revelation, is manifestly absurd. As it cannot be reasonably denied that God can, if he sees fit, communicate his will in a way of extraordinary revelation, so he can do it in such a manner as to give those to whom this revelation is originally and immediately made, a full and certain assurance that it is a true divine revelation. This is a natural consequence; for, to suppose God can communicate his will in a way of extraordinary revelation, and yet that he is not able to give a sufficient assurance to the person or persons to whom he thus reveals his will, is evidently absurd and contradictory. I would be saying that he can reveal his will, but has no method of making human beings know that he does so which would be a most unreasonable limitation of the divine power and wisdom. He who declares that this is impossible is bound to explain where the impossibility lies. Men can express their thoughts by speech or language, so that we may certainly know who speaks. If men can do this, it would seem strange to suppose that God cannot communicate his mind and will to any person or persons by extraordinary revelation in such a way as to cause his rational creatures to know that it is He, and no other, who makes the discovery To admit the existence of a God, and to deny him the power of making a revelation of himself and of his will, is a glaring contradiction. It is therefore evident, and cannot reasonably be denied, that it is possible for God to reveal his will to mankind.

DIVINE REVELATION PROBABLE.

In every age there has seldom one been found that believed the existence of a God, who has not likewise believed that some kind of commerce and communication subsisted between God and man. This sentiment was the foundation of all the religious rites and ceremonies which various nations

pretended to receive from their deities. With this conviction Zoroaster, Minos, Pythagorus, Solon, Lycurgus, celebrated legislators of antiquity, thought it important to profess intercourse with heaven, in order to give the greater sanction to their laws and institutions, although some of them were armed with secular power. It was the conscious sense of their own ignorance that induced mankind in ancient times to give so much importance to oracles, divinations and auguries, as well as to the persuasion that their Gods held a perpetual intercourse with men, and by various means gave them intelligence of future things.

The probability of revelation also appears from the fact that some of the wisest philosophers confessed that they stood in need of such a revelation to instruct them in matters of the utmost consequence. Among this class of philosophers were Socrates and Plato. In regard to morals it was acknowledged that as the state of the world then was, there was no human means of reforming it. The want of a divine revelation, to instruct them in their conduct towards God and man, was not only seen and acknowledged, but they also expressed a strong hope that God would, at some future time, make such a discovery as should dispel the cloud of darkness in which they were involved.

REVELATION DESIRABLE.

In this sentiment all will concur, except those who account religious truth a matter of absolute indifference, or who regard reason sufficient for all the discoveries which are necessary to guide to virtue and happiness. Infidels adopt the latter principle, but at the same time give abundant evidence that they are influenced by absolute indifference. The existence of one God, which is the fundamental principle of religion, is not discoverable by reason with such clearness as to produce a firm, permanent, and practical conviction of it in the mind. The heathen nations fell into polytheism and the grossest superstition. The philosophers patronized these

errors of the vulgar, and if they spoke in their writings of one G there was nothing like certainty and consistency in their opinior Amidst their speculation the idea occurred ; but obscurity hu upon it, and to the wisest he remained the " UNKNOWN GOD None believed in a proper creation—they held an opinion that cognized the eternity of matter. They taught the doctrine of fa and virtue was mistaken for vice, and vice for virtue. Their mo precepts wanted authority. In respect to the deathless soul t wisest lived and died in doubt. Future rewards and punishmer were treated with derision by those who boasted of superior w dom. The light of nature was too feeble to dispel the darkn which enveloped the world beyond the grave.

Revelation was desirable to solve these doubts and to shed lig upon the doctrines of natural religion. These were interesting all, and engaged the attention of reflecting minds ; but the succ of their enquiries by no means corresponded with the earnestn of their wishes. Under such circumstances divine revelation wou be as acceptable as the rising sun to the bewildered traveller, w is anxiously seeking the correct path, but cannot find it amidst t darkness of unaided reason. Reason was insufficient to the d covery of religion ; revelation was therefore desirable.

Revelation would be desirable, although reason were capable discovering the truths of religion. It would not follow even up that supposition, that they were so obvious as to be discover without any labor. The exercise of our mental powers would necessary to collect the evidences of God's existence and gover ment, as well as to trace our duty in its manifold ramificatio Revelation would facilitate the acquisition of knowledge to all, a particularly to those whose intellectual faculties were original weak, and had not been improved by education, and whose dai occupations afforded them little leisure for inquiry and reflectic The infidel is compelled by indisputable facts to acknowledge, th whatever power he ascribes to reason, it has generally failed to le men to a rational system of religion. Such a system was nev established by its aid in any nation, or in any of the schools philosophy. It is therefore manifest that if a revelation had be granted to point out at once the conclusions at which reason cou have arrived only by a tedious process, it would have been an i valuable gift to the world. Upon this subject we can entertain doubt. A revelation has been made.

Christian Theology.

"For I Give you Good Doctrine."—Bible.

D. P. PIKE, Editor. B. F. CARTER, Agent.

VOL. 1. NEWBURYPORT, MARCH 15, 1855. NO. 3.

REVELATION NECESSARY.

From the works of nature, we discover a Great First Cause. From the effects which he has attached to the conduct of men, we perceive that he is holy and cannot look upon sin with the least allowance. Conscience teaches what is right and what is wrong. But does this prove that we have no need of revelation? Conscience, as a standard, is imperfect. It is capable of being impaired, or seared. It is always duty to do right. What we do hereafter will not atone for previous wrongs. The more conscience is violated so much the more impertect or uncertain are its dictates. Hence the heathen who have no other standard, forsake God and worship the sun, moon, stars, &c., and thus degenerate until they come to the serpent himself.

Conscience, however, in its best estate, teaches nothing about the death and sufferings of Christ to save sinners from the guilt and condemnation of sin. Hence, the necessity of revelation. The scriptures are a perfect standard of truth. Man may become corrupt in his affections, erroneous in his views, and by temptation be led from sin to sin; yet the Bible remains the same, teaching the same perfect doctrine, the renewing of the affections, the correcting of erroneous views, redemption from sin and a hearty return to God.

In fact, without this revelation, the history of past ages shows most conclusively, that mere human reason *cannot* attain to *any* certain knowledge of the will and law of God, of the true happiness of man, or of a future state.

The *ultimate* design of God in all his works cannot be perfectly known by the mere light of nature; consequently, knowledge of his perceptive will or law is equally uncertain so far as disclosed by his works or discovered by philosophy.

If we examine the teachings of the most celebrated ancient philosophers, we shall find that they are not only ignorant of many points discovered by revelation, but that endless differences and inconsistencies, on points of great moment, prevailed. Some taught doctrines which directly tend to promote vice and wickedness. The ideas of the ancients respecting the nature and worship of God, were dark, confused and imperfect. They knew nothing; they taught nothing true respecting the creation of the world. They were ignorant of the origin of evil and the cause of depravity and misery which actually existed. Equally ignorant were they of any means ordained or established by the Almighty, by which man could become reconciled to God and restored to the Divine favor. They taught nothing of divine grace and assistance towards the attainment of virtue or the continuance in it. They had weak and imperfect notions of the soul. Some philosophers absolutely denied its immortality as a vulgar error, while others represented it altogether uncertain, and as having no social foundation for its support. Their ideas were equally confused respecting the certainty of future rewards and punishments, and of the resurrection of the dead.

Revelation is therefore necessary to deliver men from a state of ignorance at once shameful and perilous. This necessity is more apparent from the consideration that sinners are not only ignorant but guilty,—fallen from innocence and happiness, condemned by the law of nature, a clear discovery of which only heightens the dread of their offended Creator. It is evident, therefore, that a revelation is necessary for the information of man while in his sinful situation. It was of the highest importance for him to know, if God was disposed to exercise clemency to offenders, upon what terms he would receive them into favor, and how he would adjust

the claims of justice and mercy. In reference to this subject, none could give information but God himself. If a revelation had not been given, there would have been no religion in the world. Without revelation the world would have been as seen among heathen nations. Revelation is indisputably the sole origin of the religion we profess. Without it we should have been profoundly ignorant of Jesus Christ, our Saviour in whom we believe, and of the promises which are the ground of our hope. This necessity, therefore, arises from the ignorance of mankind respecting points of the greatest importance, which could be remedied by no other means. It was necessary that light should be thrown upon these primary truths, in which we conceive man to have been first instructed by his Maker, but which his dim-sighted reason could not discern in their original purity and beauty; and that new discoveries should be made to him adapted to the exigencies of the new position he occupied in his apostacy.

A REVELATION HAS BEEN GIVEN.

There have been many pretensions to revelation, of which there are examples in the Sybilline oracles of the Romans, and the sacred books of the Persians and Hindoos. It is not necessary to examine their claims, as they are evident impostures.

I presume if a revelation come from God, it will be distinguished by the signature of his moral perfections. No alleged revelation has any semblance of truth but that which is contained in our scriptures. We therefore assert that a Revelation has been given; but before we can establish its truth we must ascertain what it is, and where it is to be found. There are certain books in which it is said to be contained, commonly called the scriptures of the old and new testament. That these are faithful records can be known only by ascertaining that they are genuine; that they are the writings of the persons whose names they bear, or to whom

they are ascribed. This first step will lead to a proof of their authenticity.

THE OLD TESTAMENT.

The books which the Jews have long venerated as divine, are usually called the Old Testament, in order to distinguish them from those sacred books which contain the doctrines, precepts and promises of the Christian religion, and which are distinguished by the appellation of "The New Testament." It is therefore a question of great importance whether the books contained in the Old Testament are genuine or spurious.

If the books contained in the Old Testament were not written by those authors to whom they are ascribed, or during those ages to which they are supposed to belong, but, on the contrary, were written by authors who lived at a much later period—that is, if they were supposititious or spurious, the histories related in them would by no means be worthy of the great credit given to them. The design which pervades these books would have been an imposition upon a later age, and the accomplishment of that design in the New Testament would be altogether an extraordinary and singular assurance; the miracles therein recorded to have been anciently performed would have been the inventions of a later age, or natural events would have been metamorphosed into miracles; the prophecies asserted to be contained in those books, would have been invented after the historical facts which are narrated in them; and, lastly, Jesus Christ and his Apostles would have approved and recommended the works of impostors.

THE OLD TESTAMENT COLLECTION.

According to our Bibles, the Old Testament comprises thirty-nine books, the Pentateuch, called the five books of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, the two books of Samuel, Kings and Chron-

icles, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, the Song of Solomon, Isaiah, Jeremiah, with his Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zecheriah, and Malachi. The Jews reckoned Judges and Ruth, Ezra and Nehemiah, Jeremiah and his Lamentations, and the twelve minor prophets, respectively, as one book. Their number of books were twenty-two, according to the letters of the alphabet. The Pentateuch was written by Moses, collected by the prophet Samuel, who also collected the books of Joshua and Judges, together with Ruth and the first part of the first book of Samuel. The latter part of the first book of Samuel, and the whole of the second book was written by the prophets who succeeded Samuel, probably Nathan and Gad. The books of Kings and Chronicles are extracts from the records of succeeding prophets concerning their own times. The books of Ezra and Nehemiah are collections of similar records, some written by Ezra and Nehemiah, and some by their predecessors; the book of Esther was written by some eminent Jew, most probably by Ezra, some think Mordecai. The book of Job, by a Jew, most probably Moses. The Psalms, by David, Asaph, and other persons of piety. The books of Proverbs, the Canticles, and Ecclesiastes, were written by Solomon; and the prophetical books, by the prophets whose names they bear.

THE NEW TESTAMENT.

The collection of these books or writings, said to have been composed after the ascension of Jesus Christ, is generally known by the appellation of the New Covenant, or New Testament; a title which was adopted in a very early age. The precise time of its introduction is not known, but it is warranted by the Apostle Paul, who calls the doctrine, precepts and promises of the Gospel dispensation, the New Covenant, in opposition to those of the Mosaic dispensation, which he calls the Old Covenant.

New Covenant signifies the book which contains the terms upon which God is pleased to offer salvation to mankind through Jesus Christ. It is not improperly rendered New Testament as being that in which the Christian's inheritance is sealed to him as a son and heir of God, and in which the death of Christ as testator is related at large, and applied to our benefit. As this title implies, that in the Gospel, unspeakable gifts are given or bequeathed, antecedent to all conditions required, the title of Testament may be retained, although Covenant would be more correct.

Professor Jablonski has an able dissertation on the word DIATHEEKEE, which he contends ought to be translated testament. 1. From the use of the Greek language. 2. From the nature of the design and will of God, which is called *diatheekee*. 3. From the various passages of the New Testament, which evidently admit of no other signification. 4. From the notion of inheritance or heirship, under which the scripture frequently designates the same thing; and 5. From the consent of antiquity.

NEW TESTAMENT COLLECTION.

The writings thus collectively termed the New Testament, consist of twenty-two books, composed on various occasions and at different times and places, by eight different authors, all of whom were cotemporary with Jesus Christ, viz: the four Gospels, which bear the names of Matthew, Mark, Luke and John, the Acts of the Apostles, fourteen Epistles, which bear the name of Paul, seven Catholic Epistles, (as they are called) James, Peter, 1, 2 and 3rd, John, Jude and the book of Revelation, which likewise bears the name of John. These writings contain the history of Jesus Christ, the first propagation of his religion, together with the principles of Christianity, and various precepts and rules of life. The Gospels were written at different periods, and published for very different classes of believers; while the Epistles were addressed, as occasion required, to those

various Christian communities, which, by the successful labors of the Apostles, had been spread over the greatest part of the then known world, and also to a few private individuals.

Different churches received different books, according to their situation and circumstances. Their canons were gradually enlarged; and, at no very great distance of time from the Apostles, with a view to secure to future ages a divine and perpetual standard of faith and practice, these writings were collected together into one volume under the title of the "New Testament," or the "Canon of the New Testament." Neither the names of the persons that were concerned in making this collection, nor the exact time when it was undertaken, can at the present be ascertained with any degree of certainty; nor is it necessary that we should be precisely informed concerning either of these particulars. It is sufficient for us to know that the principal parts of the New Testament were collected before the death of the apostle John, or at least not long after that event.

Of all the various opinions that have been maintained concerning the person who first collected the Canon of the New Testament, the most general seems to be, that the general books were collected by the beloved John; an opinion for which the testimony of Eusebius is very confidently quoted as an indisputable authority. But it is to be observed, says Mosheim, that, allowing even the highest degree of weight to Eusebius's authority, nothing further can be collected from his words than that John approved of the Gospels Matthew, Mark and Luke, and added his own to them by way of supplement.

We therefore receive the Books of the New Testament as the genuine writings of Matthew, Mark, Luke, John, Paul, James, Peter and Jude, because we have the uninterrupted testimony of ages to their genuineness, and we have no reason to suspect imposition.

GENUINENESS OF THE SCRIPTURES.

A genuine book, as already remarked, is one written by the person whose name it bears as its author: the opposite to genuine is spurious, supposititious, or, as some critics term it *pseudepigraphical*, that which is clandestinely put in the place of another.

By genuineness I mean that the scriptures were written when and where they purport to have been written, and by the persons to whom they are respectively attributed, and have come to us substantially as they were originally written.

If we prove the genuineness and authenticity of the New Testament, it will be sufficient; for none who admit the authority of the New Testament can doubt the truth of the other. The authenticity of the New Testament Scriptures was a subject of care by the Christian writers themselves. The Apostle expressly cautions his fellow followers, against receiving any unauthenticated writing in his name. "Now we beseech you brethren, that ye be not soon shaken in mind, neither by spirit, nor by word, nor by letter, as from us." The authenticity of the scriptures can be proved in the same way that the authenticity of other ancient works is proved.

Michaelis offers the following reasons that may lead us to regard a work as spurious, viz: 1. When doubts have been entertained from its appearance in the world, whether it proceeded from the author to whom it is ascribed. 2. When the immediate friends of the pretended author, who were able to decide upon the subject, have denied it to be his production. 3. When a long series of years has elapsed after his death, in which the book was unknown, and in which it must unavoidably have been mentioned and quoted, had it really existed. 4. When the style is different from that of his other writings, or, in case no other remain, different from that which might reasonably be expected. 5. When events are recorded which happened later than the time of the pre-

tended author. 6. When opinions are advanced which contradict those which he is known to maintain in his other writings.

The New Testament bears no such marks of spuriousness. It cannot be shown that any one doubted its authenticity in the period in which it first appeared. There are no ancient accounts on record for such a conclusion of spuriousness. No considerable period of time elapsed after the death of the Apostles, in which the New Testament was unknown; but, on the contrary, it is mentioned by their very cotemporaries, and the accounts of it in the second century are still more numerous. No argument can be brought in its disfavor from the nature of the style, it being exactly such as might be expected from the Apostles, not Attic, but Jewish Greek. There are no facts recorded which happened after their death. It maintains no doctrine which contradicts the known tenets of the authors, since, besides the New Testament, no writings of the Apostles are in existence.

If the New Testament is a forgery, *when* and *where* and by *whom* were they forged, and *what* are the marks of its imposition? Christianity was established in the midst of enemies and persecutors. It was assaulted for three hundred years, by a succession of violent, cruel and unjust persecutions. It was morally impossible to give currency to false writings in the midst of an angry and hostile multitude from every quarter, the Jews and heathen who were bitter enemies to Christians; they put their Lord and Master to death; they persecuted him with implacable fury, and they were anxious to stifle the new religion in its birth. If the writings of the New Testament had been forged, would not the Jews have detected the imposture? Is there a single instance on record where a few individuals have imposed a history upon the world against the testimony of a whole nation? They had the disposition, skill and opportunity to disprove the authenticity of the Christian scriptures. Why then, if it could be done, did they not do it?

The authenticity of the New Testament is shown from the admission of its adversaries. They raised objections to Christianity, but never questioned the genuineness of the New Testament. A powerful heathen opponent in the third century, admits the genuineness of the books of the New Testament. The numerons ancient manuscripts of the New Testament sustain its authenticity. These manuscripts are found in every ancient library in every part of Christendom. They number several thousands. About five hundred have been examined and compared with great care. These manuscripts, the remote countries whence they are obtained, and the sameness of their contents, with quotations in different ages, place the New Testament above all ancient works in point of authenticity.

The style of the New Testament agrees with the time of the Apostles, and with no other. It is Greek, but intermingled with Hebrew and Syrian idioms. The destruction of Jerusalem, within forty years after the resurrection of Christ, made such a change in the language and knowledge of the dispersed Jews, that an impostor any time after the death of the last of the Apostles, would have written in a style different from that of the New Testament.

The authenticity of the New Testament is apparent from the simplicity of its contents. On the very face of the New Testament Scriptures is the appearance and force of truth. The writers let every thing show for itself. They make no apologies, they conceal nothing, they hide no faults in their own conduct. They speak with perfect candor, openness and familiarity. When the scriptures are carefully read there is a decided conviction that they are incapable of being cunningly devised fables. No such marks attend spurious writings. The Holy Bible remains alone unrivalled, the genuine production of the founders of Christianity offered to the scrutiny of all, and standing like the rock of ages, the monument of divine truth.

STATEMENTS OF THE BIBLE TRUE.

The arguments in favor of the authenticity of the Bible, have an essential bearing on the truths of its record. Persons who publish to the world, under their own name, grave, historical works, can have no hope that these works will obtain character, if the principal facts of their narrative are falsified. If the New Testament is true, then the credibility of the Old is likewise established.

The principal facts of the New Testament are related with such extraordinary prominence and importance as to prove their credibility. The statements relate to the birth of Christ; his life; wonderful works; sufferings and death; his resurrection and descent of the Holy Spirit. Upon the footing of these facts, the Apostles go forth to proclaim them to the world amid dangers, persecutions and death.

The Christian writers of the early centuries do not appeal to the New Testament merely as productions of the Apostles, but as the undoubted record of the facts of the gospel history.

The ancient Romans were careful to preserve the memory of remarkable events. This was done either in the acts of the Senate, or in the daily acts of the people. It was customary for the governors of provinces to send to the emperor an account of remarkable transactions that oocurred; and these were preserved as acts of their respective governments. In conformity with this custom, Pilate kept memoirs of Jewish affairs, which were therefore called "Acta Pilata." Eusebius, referring to this custom, remarks, "Our Savior's resurrection being much talked of throughout Palestine, Pilate informed the emperor of it, as likewise of his miracles, of which he had heard; and that being raised up after he had been put to death, he was already believed by many to be a God." These accounts were deposited among the archives of the Roman Empire. Long before the time of Eusebius, primitive Christians, in their disputes with the Gentiles, appealed to the acts of Pilate as the most undoubted testimony. Justin Martyr, after mentioning the crucifixion

and some of its attendant circumstances, in his first Apology for the Christians, presented about A. D. 140, to Emperor Antoninus Pius, and to the Roman Senate, adds, "And that these things were so done, you may know from the acts made in the time of Pontius Pilate." Afterwards, in the same Apology, having noticed some of our Lord's miracles, such as healing diseases, and raising the dead, he says, "And that these things were done by him you may know from the acts made in the time of Pontius Pilate."

The learned Tertullian, about the year 200, in his Apology for Christianity, after speaking of Christ's crucifixion and resurrection, and his appearance to the disciples, and his ascension to heaven in their sight, who were ordained by him to publish the gospel, thus proceeds: "Of all these things relating to Christ, Pilate himself, in his conscience already a Christian, sent an account to Tiberius, then emperor." The same writer then relates the proceedings of Tiberius, on receiving the information: "There was a decree that no one should be received as a deity unless first approved by the Senate." Tiberius having received from Palestine an account of such things as manifested the divinity of Christ, proposed to the Senate that he should be enrolled among the Roman gods, and gave his own vote in favor of the motion. But the Senate rejected it. Nevertheless, the emperor persisted in his opinion, and threatened punishment to the accusers of the Christians. Search your own commentaries, and you will there find that Nero was the first who raged with the imperial sword against this sect, when rising most at Rome." It is therefore incredible that such writers as Justin and Tertullian would have made such appeals, especially to the very persons in whose custody these documents were, had they not been fully satisfied of their existence and contents.

Heathen writers, Celsus, Porphyry, and Julian, admit the facts of the gospel history. Numerous profane authors likewise confirm the facts recorded in the New Testament.

There are the testimonies of Suetonius, Martial, Juvenal, Aelius, Lampridius, Lucian, Epictetus, the Emperor Marcus Antoninus and others. Tacitus states about the thirtieth year after the resurrection of Christ, "that the city of Rome being burnt, the Emperor Nero, to avert the infamy of being accounted the author of that calamity, threw the odium of it on the Christians, who had their name from Christ, who suffered death in the reign of Tiberius, under his procurator, Pontius Pilate." Pliny to the Emperor Trajan, A. D. 170, says, "the Christians filled his government of Bithynia; that the heathen temples and worship had been forsaken; that they met on a certain day to sing hymns to Christ as to God; and that their lives were innocent and pure." This accords with the account in the Acts of the Apostles. Josephus, the Jewish historian, was born A. D. 37. He wrote his history of the Jewish wars A. D. 75, and in A. D. 93, his Jewish antiquities. His account of the Jews, their customs, principles, &c., entirely agrees with the evangelical history.

A very clear proof of the credibility of the New Testament may be derived from the writers themselves. They bear testimony to the life, doctrines, miracles, death and resurrection of Christ, events which they saw, and on which they conversed. There are twelve separate witnesses of the specific facts of the Gospel History, to whom may be added Mark, Luke and Paul. Of these, eight composed different writings in twenty-seven several works, which were examined and read by both friends and foes in every part of the world then known. They related those things of which they had full knowledge. They were eye-witnesses or companions of those who were with Christ. Of the four evangelists one wrote his account within six or eight years of the crucifixion, A. D. 38 or 40. The second near A. D. 61. The third A. D. 63. The last A. D. 97.

The sacred writers were persons of integrity. They are characterized for their simplicity and honesty. This is clear whether we regard the four evangelists, the eight writers of

the New Testament, or the Apostles generally. Hence the style and manner of their writings confirm their credibility. They record their own failings. A full and just account is given of Peter's denial, and this too under Peter's own direction. The Apostles frankly acknowledged their dullness of apprehension, their unbelief. They were not rash, nor by any means credulous. They had not the vestige of unreasonable enthusiasm. So far from being credulous, they were slow to believe anything at all extraordinary; they could scarcely be induced to believe the resurrection of Christ. The testimony of Thomas shows that the Apostles had not conspired to impose on the world. They relate events at the places where they occurred, and before the people who witnessed them. They speak of Christ as a person well known. They relate facts that occurred at Jerusalem, where they occurred publicly. These events they relate before the most hostile enemies, and before tribunals of justice. They published what they knew to be the truth without hesitation. This they did in the face of persecution and death. What could induce them to falsify truth? What did they expect? It was that they would be treated with contempt, and derision and death. If they had given up their religion their persecution would have ceased. But the love of truth, even with perils and death, they preferred to the applause and wealth of the world. If the conduct of the Apostles does not evince truth, I ask what can?

If the New Testament be genuine and credible, the Old Testament is so likewise. The religion of Christ is the accomplishment of the Mosaic. The law came by Moses; grace and truth by Christ. Christ and his Apostles made their appeals to the books of the Old Testament, as acknowledged scriptures, and quoted them as of unquestionable authority. Christ distinctly recognizes the three divisions of the sacred books. "All things MUST be fulfilled which are written in the law of Moses, and the Psalms, and Prophets, concerning me."

AUTHORITY OF THE SCRIPTURES.

The Bible is a revelation from God clothed with divine authority. Since we have shown the scriptures to be true, we admit them to be a revelation from God, because they profess to be. Their in-

structions are authoritative; our Savior taught as one "having authority, and not as the scribes." Christ, by his miracles, has presented a strong argument in favor of the divine authority of the Bible. "A miracle is an effect or event contrary to the established constitution or course of things, or a sensible suspension or controlment of, or a deviation from the known laws of nature, wrought either by the immediate act, or by occurrence, or by permission of God, for the proof of some particular doctrine, or in attestation of the authority of some particular person."

The force of the argument from miracles, lies in this, that as such works are manifestly above human power, and as no created being can effect them, unless empowered by the author of nature, when they are wrought for such an end as that mentioned in the definition, they are to be considered as authentications of a Divine mission by a special and sensible interposition of God himself.

Christ's life was one of miracles. "He went about all Galilee healing all manner of sickness and all manner of diseases among the people; and his fame went throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy, and he healed them." In view of these works of Christ the Jewish Ruler, Nicodemus, declared, "we know that thou art a teacher come from God; for no man can do these miracles which thou doest except God be with him." Again, we have this testimony, "that men might know that the Son of God hath power on earth to forgive sin, he saith to the sick of the palsy, arise, take up thy bed, and go thy way into thy house." The mission of Christ, as recorded in the Scriptures, is the only mission ever established by such miracles. Religion, as revealed in the scriptures, has the pre-eminence over every false religion. False religions have made some pretensions to wonderful works, but no open miracles like those of our Savior, have been manifested to sustain their claims. The miracles of Christ, therefore, sustain the Divine authority of the Bible.

Prophecy and its fulfillment afford distinct evidence of the divine authority of the scriptures. Prophecy, or the declaration of future events, occupies a large portion of the Bible. Its extent is vast in various points of view. When Eden's joys became clouded

by sin, prophecy whispered the hope of a Savior. When God called Abraham, he attended that call with a prophecy of the land of promise, and a seed in whom all the nations of the earth should be blessed. Jacob in prophecy foretold the increase of his sons, and the continuance of the law given in Judah till the Shiloh should appear. Prophecy in Moses' time pointed to another prophet like unto Moses, and touched distinctly the most remote events of Jewish history. Job's and Baalam's testimony concerning a Savior occurred about the same time.

[Four hundred years from Moses came Samuel the prophet heading a new series of noted men of God. David, Elijah, Elisha, followed and reached from the time of Solomon to that of Jonah. Succeeding these were Hosea, Amos and Micah; then came Isaiah, Jeremiah and Ezekiel. Ezekiel accompanied the Jewish people to Babylon, where Daniel appeared, who spoke of the seventy weeks reaching unto Messiah the Prince. Then appears Haggai, Zecheriah and Malachi, who announces the herald of Jesus Christ. In harmony with prophecy the Apostles made known the power and coming of Christ; describing the prophets as testifying beforehand Christ's sufferings, and then the glory to follow. Jesus Christ said to the Jews, that they should "search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me." "And beginning at Moses, and all the prophets, he expounded unto his disciples in all the scriptures the things concerning himself."

Christ's first advent is the centre of one great division of prophecy. His second advent comprehends another. A surpassing attestation is given to Christian revelation by the spirit of prophecy. "We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." According to prophecy the birth of the Messiah was to take place when the sceptre was departing from Judah, and the lawgiver from between his feet; while Jerusalem and the second temple remained; while the people generally expected him, and while the royal house of David continued distinct from others, though much depressed.

Christian Theology.

"For I Give you Good Doctrine."—Bible.

D. P. PIKE, Editor. B. F. CARTER, Agent.

VOL. 1. NEWBURYPORT, APRIL 15, 1855. NO. 4.

AUTHORITY OF THE SCRIPTURES.—No. II.

It was to be at the distance of seventy weeks, or four hundred and ninety years from the edict to re-build Jerusalem after the captivity in Babylon. He was to be born in Bethlehem Ephrata, so called to distinguish it from Bethlehem in the tribe of Zabulon. He was to spring from the family of Abraham, through Isaac, Jacob, and Judah; from the tribe of Judah through the regal line of David, the son of Jesse. He was to be called Emanuel, the same as Jesus. Before he came, a messenger was to be sent to prepare his way.

The prophecies concerning Christ also include his birth of the seed of the woman, and of a virgin; his flight into Egypt; his education at Nazareth; his entry into Jerusalem, riding upon the foal of an ass; the cry of the children surrounding him; his manner of teaching; his zeal for his Father's worship; his betrayal; the treachery of one of his disciples; his sufferings; the gall offered him; the spear that pierced his side; his treatment when crucified; his grave with the wicked, not being left to see corruption; his resurrection, and there being no end to his kingdom.

Such particulars foretold that Christ would combine a peculiar character, uniting qualities and attributes apparently the most contradictory. He was a branch from the root of Jesse, to be rejected and despised of men; a worm and no man; to be the servant of rulers; a stone of stumbling; a rock of offence; to be hated without a cause; to

endure shame and reproach; to be accused by false witnesses; to be a man of sorrows and acquainted with grief. On the other hand, the Messiah was to be the Son of God; the child born; the Son given, whose name was to be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. He was the Shiloh; the Star out of Jacob; the Redeemer; the Loving One; the chief corner Stone; the root and offspring of David; the bright and morning Star.

These high and yet humble descriptions were all fufilled in the person of Christ. They fix by the apparent contradictions which they involve, the identity of his person. There has never been any other person to whom these particulars were ever capable of being applied.

In this view we have a succession of prophets during four thousand years who arise one after another, predicting these things of the same person, the Messiah. The first prediction of Christ was uttered four thousand years before its accomplishment. Two thousand years more elapsed before the family of Abraham was designated. Three or four hundred years more elapsed before it was fixed upon the tribe of Judah; and after six or seven hundred years more it was assigned to the house of David, the son of Jesse. Three hundred years later than this, the place of Messiah's birth is fixed, and Isaiah about the same time announces that a voice in the wilderness should call men to prepare his way. Thus prophecy sustains in its fulfillment the divine authority of the sacred scriptures.

Again; the beneficial effects of the principles taught in the scriptures, are obvious to every candid observer, and strongly imply the divine authority of the Bible. They demand their seat in the heart of man, and remove the love of sin by imparting the love of holiness. These principles lead to the maintenance of piety and good order, the foundation of all good society. They demand love to our

neighbors, and that we do to others as we would have them do to us. They inculcate principles of industry, to enlarge and improve the mind; and in fine, command us to "love the Lord with all our heart, and soul and mind and strength." The Bible determines points essential to man's happiness; and does this with so much clearness as to exempt from doubt. As we study the discourses of the prophets in the Old Testament, and of our Lord and his Apostles in the New, we feel that they "speak as those having authority, and not as the scribes."

INSPIRATION OF THE SACRED WRITERS.

I have endeavored to show the genuineness and authenticity of the Scriptures; that they were written by the persons to whom they are ascribed, and that their contents are worthy of credit. These two points are sufficient to establish the truth of our religion as demanded by the Scriptures.

It is not absolutely necessary to prove that the sacred writers were supernaturally qualified for composing the records of revelation. If their veracity and competence are ascertained, the facts which they attest furnish satisfactory evidence of their divine origin. But we might not have, when we come to examine its nature, to investigate its doctrines, precepts, institutions and promises, perfect confidence in the detailed account, although we might entertain no suspicion of the honesty of the writers, unless we had reason to believe they were assisted in drawing it up so as to commit no mistakes either in narrating or in reasoning, and to leave out nothing essential to the system. As God has been pleased to give a revelation to the world we suppose that he would not expose it to the hazard of being misrepresented, corrupted and mutilated, through the infirmity of those who should undertake to transmit it to succeeding generations.

Inspiration includes not only the suggestion, but the superintendence of what is written. Divine guidance was afforded the sacred writers that in penning the Scriptures they might do it in the clearest manner and with the best language.

In proof of inspiration we appeal to the testimony of the sacred writers. "The prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." This refers to the Jewish scriptures; and if their inspiration is established that of the New Covenant will be readily conceded. I know it is affirmed that this verse should be rendered: "Every writing divinely inspired is profitable," which does not vouch for any particular book, and leaves the question undecided, what books are inspired. But such a rendering makes it a proposition which communicates no specific information, and is as superfluous as it would be to say, the sun gives light. It would not have entered the mind of any person to suppose that a book really inspired was of no use. But admit this translation, and it must bear explicit testimony to the inspiration of the Jewish Scriptures. These Scriptures the Apostle had mentioned in the verse preceding; and he now adds, "every inspired writing is profitable," evidently assigning the reason why these scriptures were able to make Timothy wise unto salvation. It was this inspiration which made them profitable for doctrine, reproof, correction, and instruction in righteousness. There is no reason for the mention of inspired writings in this connexion, but to attest the inspiration of the Jewish Canon.

The conjunction *kai*, (*and*) which connects *theopnustos* (*by inspiration of God*) and *ophelimos* (*profitable*) most definitely shows that both adjectives belong to the predicate of the proposition, and that *pasa graphe* (*all scripture*) alone is the subject. No example can be produced where two adjectives are thus

joined, of which the one belongs to the subject, and the other to the predicate. Had the Apostle intended to express simply that writing divinely inspired is profitable, he would have left out the conjunction, or he might have substituted the verb *esti* as a copulative. This shows that the Apostle intended to say that the books contained in the sacred volume of the Jews were given by inspiration; and thus all the writings referred to in the preceding verse, under the designation of the holy scriptures were profitable for doctrine, &c.

There are other passages in which the inspiration of the Old Testament is asserted or implied. The books are called the "Oracles of God," plainly referring to a divine origin, and thus distinguishing them from human compositions. They are quoted under the name of scripture, *the writing*, by way of eminence; that is, the inspired writing. Christ appealed to them as containing the words of eternal life, and bearing testimony to him; and gave his approval of them all, as arranged by the Jews in three divisions, the Law, the Prophets and the Psalms.

In reading the Old Testament we find the claim of inspiration repeatedly and explicitly advanced. Moses declares that he wrote part, at least, of the Pentateuch by the command of God. David remarks, that "the spirit of the Lord spoke by him, and his word was on his tongue." The prophets delivered their messages in the name of Jehovah.

With respect to the books of the New Testament it is evident that the writers were not left to their own unassisted faculties. The Savior promised that the Father would send his Spirit, "who should teach them all things, and bring all things to their remembrance whatsoever he had said unto them." Again he adds, "when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come." He instructed them not "to take thought what they should say," when brought

before magistrates and councils for his sake, "because it would be given them in that hour what they should speak," that is, proper sentiments and words would be suggested to them. It is not overstraining these promises to infer that these writers enjoyed the same supernatural assistance in composing their narrations and epistles. It was as necessary as when they stood before magistrates, because these were to be the rule of faith and practice to the church in all ages. Accordingly they did claim supernatural assistance, not only by placing their own writings on a level with those of the prophets, but they definitely declared their inspiration. The Apostle Paul in the name of his brethren declares, that they had received the spirit of God, that they might know the things which were freely given them of God. Again, he declares, "which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Paul affirms in respect to himself, that he had the mind of Christ and preached a gospel that he did not receive from man, but by the revelation of Jesus Christ. The Apostles also taught that whoever despised the things they taught despised not man but God, who had given to them the Holy Ghost. Again, it is definitely taught, "we are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."

Some of the above passages refer directly to their writings and in them all it is assumed, that the Apostles were supernaturally assisted in communicating the Gospel, and consequently it is just to infer that they were assisted in writing it.

On the ground of these declarations, we declare a specific difference between the sacred books and human compositions. I therefore advocate the plenary inspiration of the Scriptures, which imports that every part of them is inspired. The true idea, however, of plenary inspiration is that

inspiration extends indeed to the whole Scriptures; but it admits of degrees suited to the nature of the subject which the writers were employed to record, and does not supersede the use of natural faculties, so far as those faculties did contribute to the general design. The whole was committed to writing by the direction and with the assistance of the Spirit. I therefore define inspiration to be an influence of the Holy Ghost upon the understanding, imaginations, memories and other mental powers of the sacred writers, by which they were qualified to communicate to the world the knowledge of the will of God. No one, who believes that God is the former of our souls and the sovereign of our faculties, will for a moment question the possibility of such an influence. All must see that if human agents were to be employed in giving instruction to their brethren on the high and important subject of religion, that such an influence was absolutely necessary.

I will conclude this subject by presenting the testimony of early Christian writers. Clemens Romanus, Bishop of Rome, (A. D. 91—110,) a contemporary with the Apostles, says, "the Apostles preached the Gospel, being filled with the Holy Ghost—the Scriptures are the true words of the Spirit. Paul wrote to the Corinthians things true by the aid of the Spirit—he being divinely inspired, admonished them by an epistle, concerning himself and Cephas and Apollos."

Justin Martyr, (A. D. 89—164) says, that the Gospels were written by men full of the Holy Ghost. Irenæus, (A. D. 89—154) says, that all the Apostles received the Gospel by divine revelation—and the scriptures were dictated by the will of God—and that therefore it is wickedness to contradict them, and sacrilege to make any alterations in them. Theophilus. (A. D. 168—181,) referring to the writers of the Old and New Testament, says, that both the one and the other spoke, being inspired by one and the same spirit. Clemens Alexandrinus, (A. D. 191,) says, that the

Holy Scriptures are the law of God, and that they are all divine, and that the Evangelists and Apostles wrote by the same spirit that inspired the Apostles. The Emperor Constantine wrote unto the council of Nice, (A. D. 323) calling the Scriptures, "the doctrine of the Holy Ghost in writing." A writer in Eusebius (A. D. 314) says, "that they who corrupt the sacred scriptures, either do not believe that the Holy Spirit uttered the divine scriptures, and then they are infidels, or think themselves wiser than the spirit, and so seem to be possessed."

Origen (A. D. 230) teaches, that the Scriptures proceeded from the Holy Spirit, that there is no one title in them but what expresses a divine wisdom, that there is nothing in the law, or the prophets, or the gospels, or the epistles, which did not proceed from the fullness of the spirit, that we ought, with all the faithful to say, that the Scriptures are divinely inspired, that the Gospels are admitted as divine in all the churches of God, and that the Scriptures are no other than the oracles of God.

Deists as opposed to atheists, admit the existence of God, but deny his revealed word.

THE BIBLE A STANDARD.

The Holy Scriptures being the production of the Holy Spirit, become the only true standard of Christian Theology. Every person, however, has a right to write and publish his own views on any subject, but it is the equal right and duty of the reader to compare them with the Bible. There is no other just test. We should fear to prescribe articles of faith which are not written in the exact words of the Scriptures. When any man writes a book on doctrine and practice it is now regarded as a human production, which is necessarily imperfect, because human knowledge is not perfect. But if

it were perfect, it would be only like the Bible, for every human production is nearer or less near to perfection as it accords with that holy book. For these reasons, we value more or less the works that appear among us upon theological subjects, according as they are in accordance with the plain letter of the Scriptures.

A great many books have been written among us on a variety of religious subjects. These are circulated and read for the purposes of edification, instruction and comfort; and they often serve as helps to a better and more correct understanding of the truths of the Scriptures; but none of these should ever be appealed to as proof of truth or duty. The whole truth, and the whole of our duty is to be found treasured up in the Holy Scriptures.

The Bible given by the inspiration of God is the only true theological standard. If there is anything we do not understand, the fault is not in the "perfect law of liberty;" the Bible still is perfect and is as true as though God had spoken those truths by an audible voice from heaven. In all controversies and discussions and inquiries after truth, naked truth, every thing should be brought to the Bible, that it may stand or fall by that.

All readers of ecclesiastical history know that when in the different ages of the world, the decisions of Councils, Synods, Conferences, Bishops and Popes, have been palmed upon the Church as standards of faith and manners, especially when such decisions have been combined with power, it has invariably given rise to deadly persecutions, and to those corruptions which in every age must be a curse to the Church. Our regard and attachment to human decisions and writings therefore should be regulated according as they are scriptural, and by no other method.

CREATION AND POWERS OF MAN.

HIS LOCATION IN THE SCALE OF CREATION.

The Holy Scriptures, in opposition to the dark speculations of pagan philosophy, inform us that matter is not self-existent. Self-existence is an attribute which only belongs to God. All material things as well as all living spirits are dependent on the will of God. Revelation teaches us that this earth is not the work of chance, but the work of an intelligent and almighty Being, whom we have denominated God. This God has not only created the material of the universe, but he has fashioned it, and peopled it with endless tribes of living creatures.

The first view of the universe presents a vast assemblage of strange, confused, inexplicable phenomena. Commencing to study its nature and design we are imperceptibly led to the inquiry what, whence and why this creation? Such a globe of land and sea teeming with an endless and confused variety of animate and inanimate objects, must have an author and a design. Turning our eyes upward we behold a spacious canopy blazing with the effulgent beams of the sun by day, and sparkling with glittering hosts of stars by night. In the midst of this stupendous scene appears the human form, an organization truly strange unto itself. It is an organization of the earth, and yet not of it. It is an animal organization, and yet more than animal. Related to angels and yet akin to worms. A frail being of earth, corruption, yet a proud heir of deathless being.

We enter upon this great study of the universe, and as we proceed in our examination light and order take the place of chaos and darkness. Creation has a beginning, a progress and a consummation; and more than all a definite design worthy of the great designer.

In our imagination we stand back in the period when this chaotic mass, the ruins of some other economy perhaps, was

moving an eccentric orb in the heavens, in wild and dark confusion. At once the renovating energies of the Almighty appear, and God commands, "Let there be light," and light appears. God arched the blue firmament of heaven around this mass of matter and divided the waters above from the waters beneath. He also divided the waters beneath from the land, calling into existence the vegetable power and kingdom. Soon in order appears the animate kingdom, and then is the command to make man in his own likeness. So man stands forth in the image of his Creator.

It is considered that the mineral kingdom was formed by the slow process of ages, and is superior to a state of absolute chaos, because it discovers organization, beauty and design. The vegetable is still higher, being superior to the mineral kingdom, as it is endued with the properties of life, circulation, nutrition, and of the reproduction of its kind. Above the vegetable in higher rank appears the animal kingdom. This has all the properties of the vegetable, but in addition it has also intelligence, organs of sensation, capacity for happiness and misery, locomotion, instinct, and social affections. The animal kingdom is vast and varied. It includes the finny tribe, whose pathway is in the sea; the insect tribes, called insect because they are insected in the centre; all kinds of serpents, though once beautiful and fascinating but now condemned to creep upon the earth and lick the dust, by all abhorred; amphibious creatures, inhabiting both land and water, embracing the turtle, crocodile and lizard tribes, and finally, the quadrupeds comprehending not less than eight hundred thousand species.

Animals as named above are not required or doomed to till the earth for food. They neither are required to toil or spin for clothing. He who created them provides their food and supplies their clothing, in whatever climate they may be found. Their Creator dresses them according as they require. In Autumn their covering gradually increases, and

in the Spring He gradually undresses them. In consequence of man's position they may have been rendered more wild and destructive than they otherwise would have been, yet every kind of them is tameable and have been tamed by man. Among these members of the animal kingdom may be found a lower order of intelligence, possessing memory, will, instinct, affection, ingenuity, forethought, imitation, cunning, sagacity, the passion of love and revenge, and a susceptibility to a grateful attachment and fidelity to those who have treated them kindly. In this respect, the dog, the horse and the elephant, have often put humanity in the shade.

As I can conceive, however, there is no evidence that any of the brute creation possess deathless being. There is no apparent evidence that they have any knowledge of God, of a moral government, of a future judgment, of Jesus Christ, of faith and repentance, ot holiness of character, or that these animals possess ability of knowing these things. They therefore are not considered as moral beings. They afford no proof, as a race, that they are capable of any progress intellectually. Human intellect is capable of intellectual progress. It has been advancing. The boundaries of knowledge are vastly wider than they appear to have been in early ages. There is no distinct evidence that the brute creation has any more knowledge at the present time than the brute race had thousands of years ago.

As God who is infinitely wise does nothing without a necessary design, brutes are a necessary connection in the great chain of being. These various classes of kingdoms are subservient to each other. The mineral is to subserve the vegetable, the vegetable the animal, and the animal the moral. The moral is a higher connecting link, which connects the present to a future and higher being. The natural arrangement of Creation is to commence at a lower point, and rise by successive steps from chaos to a definite plan of arrangement.

Where it is without form appears order, and from order it ascends to life, and from life to conscious intelligence, and from this intelligence it ascends to the exalted endowments of moral accountability. Beings thus accountable are the only beings who are to survive the present state, to be the fruit of it, and if under the power of holiness and in harmony with God, they are to ascend the scale of excellence forever and ever.

The location of man, made a little lower than the angels, is now apparent in the scale of Creation, but he has distinguishing powers that place him above the perishing brute, and relations which render him accountable to his Creator. "Let us make man in our own image, after our likeness." "So God created man in his *own* image." Man is therefore the only being upon this earth who was created in the likeness of God, and it is of importance to know in what that "image" consists. There are definite elements in this noble work of God which definitely distinguish from all the elements of the brute creation, and which present the evidence of rational accountability.

MAN POSSESSES A RATIONAL INTELLECT.

Brutes are not in possession of those lofty powers which distinguish human intellect. They may have mind, but it is of an inferior order; not like the human intellect, capable of analyzing subjects into their elementary principles. It cannot reverse the process and resolve these into general laws. The human mind can classify and collect so as to bring forth order from apparent confusion, and from one or two individuals of a species open an entrance into the whole kingdom. Man who obtains knowledge of a single operation of his own mind has the key that opens an entrance to other minds where he may be introduced to the operations of other minds. When the human intellect has obtained knowledge of a single plant, it is introduced to all the other plants of the same spe-

cies. An introduction to one animal opens an acquaintance with all the animals of which that animal is a representative. The knowledge of our solar system gives the human intellect power to grasp the idea of a universe of similar systems. The falling of a single apple introduced one mind to the law that regulates the rolling of those numberless worlds which compose the various systems discovered.

The inferior intellect of brutes does not possess the power of computation and measurement mathematically considered. It does not and cannot apprehend what is called metaphysical and moral truth. The human mind possesses this power, and by this means it is enabled to pass its vision far into the distant, and to look into eternity's depths. It can open the mysteries of creation, compute the relative magnitude and importance of objects, and reason from cause and effect, connecting the past with the present, and the past and present with coming ages. The imitative power of brute intellect under certain tricks of the keeper, may have indicated something like mathematical and moral reasoning. By appeals to fear and other principles of the animal nature, brutes can perform curious feats, but there is no evidence that they can reason. There is not the shadow of evidence that any brute animal has ever comprehended and reasoned upon abstract truth. It is by the superior power of man's rational mind that he holds the dominion over this lower creation. Thus by this wise and noble endowment, man, by the exertion of his intellect, is enabled to make the laws of nature and the strength of the brute creation as it were his own sinews and muscles.

MAN POSSESSES A CONSCIENCE.

Conscience has been defined to be a power of distinguishing between actions as morally right or wrong, together with a susceptibility of pleasure or pain in doing them. The office of conscience is not to ascertain what is right or

erroneous, but to decide, when the right or wrong is determined, that we ought to do the one and avoid the other, and to thunder its rebuke or smile with its winning charms by the feeling of approbation according as we obey or disobey its injunctions. Conscience, therefore, becomes a monitor, and must never be considered a guide. A greater error cannot be committed than to allow an unenlightened conscience to act as our guide. The Bible, the law of God, is ever to be the man of our counsel, our only guide.

Men under the lead of such a conscience may be led into superstition, idolatry, and every species of abomination. Conscience is one of the most powerful and active principles in our nature. No other power is more effective. An educated pure conscience moves with power to the right when once determined. An unenlightened conscience impels with a desperate impulse to the wrong.

This view of conscience being correct, its early and careful education is among the most important duties. No greater calamity can occur to the human heart than to suffer conscience to grope in darkness, to be blinded by prejudice and to be seared and deadened by sin. The Holy Scriptures speak of those who have a "conscience seared with a hot iron," who have their "mind and conscience defiled." Again, inspiration refers to those who have "hearts sprinkled from an evil conscience," and the necessity of having a "good conscience in all things." The seared, defiled and evil conscience is connected with the greatest calamities, while a good conscience is intimately connected with the greatest of blessings.

Conscience like other faculties may be benefitted or injured by good or bad usage. It may be so arranged as to produce the very noblest or basest of characters, and no pleasures nor pangs are more exquisite than what flow from this faculty cultivated or abused. We must therefore guard our conscience. The treasures of earth are valueless compared with it.

MAN HAS MORAL WILL.

We have seen that it was the office of conscience to recognise a distinction between right and wrong. The choice between these positions belongs to the office of the moral will. There is a choice manifested by the brute. The ox refuses to eat flesh and prefers or chooses grass, but this is done from instinct, and not from choice. Before the moral power of the infant is developed he exercises the power of choice from a similar impulse. When the age of reason opens and conscience becomes active before corrupted, it affords the youth power of putting forth a moral choice. He then has power to choose or refuse to do what he knows to be morally right.

He can obey or disobey the admonitions of his conscience, and his will becomes invested with a fearful responsibility. The service of God may be chosen, or he may sell himself to do evil. This view is to be taken of the moral will as originally created by God, when man was created in the likeness of God. It is true that sin may disincline the mind to choose the right; but the will is the same responsible will as when it was first implanted in the souls of our first parents. The will of the brute moves by instinct; that of man by the sense of duty or inclination. The human will acts upon a higher scale than that of the brute, being clothed with a moral responsibility. The introduction of sin has not released us from the power of moral choice. We should put forth our moral choice from the highest sense of duty and from the lower impulses of our nature. We are bound by the highest responsibility to choose what is morally right, notwithstanding we may have become disinclined to it by the consequences of the transgression.

Able metaphysicians have defined the will to be that power, or principle of mind by which it is capable of choosing; an act of the will is the same as an act of choosing, or choice.

Christian Theology.

"For I Give you Good Doctrine."—Bible.

D. P. PIKE, Editor. B. F. CARTER, Agent.

VOL. 1. NEWBURYPORT, MAY 15, 1855. NO. 5.

MAN A RESPONSIBLE AGENT.

In considering the subject of moral agency it is important to distinguish between a *moral* agent and a mere *free* agent. Inferior animals are free agents. They are capable of willing and acting; yet no one ever thought of holding them up to public censure or approbation. A *moral* agent is defined to be, one who is *capable of performing moral actions.* An action is moral when it is voluntary, and has respect to some will which determines it to be good or evil. Locke says, "Moral good or evil is the conformity or disagreement of our voluntary actions to some law, whereby good or evil is drawn upon us from the will or power of the law maker." Watson in his Theological Institutes, says, "The terms found in all languages, and the laws which have been enacted in all states with accompanying penalties, as well as the praise or dispraise which men in all ages have expressed respecting the conduct of each other, sufficiently show, that man has always been considered as an agent actually performing, or capable of performing moral actions, for as such he has been treated. No one ever thought of making laws to regulate the conduct of inferior animals; or of holding them up to public censure or approbation."

"The rules by which the moral quality of actions has been determined, are, however, not those only which have been embodied in legislation of civil communities. Many actions would be judged good or evil, were all civil

codes abolished; and others are daily condemned or approved in the judgment of mankind, which are not of a kind to be recognized by public laws. Of the moral nature of human actions there must have been a perception in the minds of men previous to the enactment of laws. Upon this common perception all law is founded, and claims the consent and support of society."

Man has been created capable of acting in different and opposite ways as he may or will determine. Deny this and we must deny that man is a free agent, and of course he is not accountable or responsible for his actions. But man is an accountable, responsible being; it is therefore evident that he has the power to will and act. Man, to be sure, is influenced by motives. If there was not motive there would be no just reasons for choice. It is, however, absurd to say that he must act according to every motive presented, for then he would always be obliged to yield to the strongest motive. This contradicts experience. God's reasons or motives presented to influence for good are certainly stronger than those which Satan presents to influence to evil.

The truth in this matter is that man often rejects God's motives and yields to those of the adversary. This yielding is not because he regards the suggestions to evil stronger and better, unless, by continued sin he has seared his own conscience, but because he chooses to indulge his sinful propensities. Here is therefore his guilt, that he has power to reject bad motives and yield to good ones, but he chooses to yield to the evil. It is not disputed that man may lose his power to will that which is morally good. If man had been left wholly to the consequences of the first transgression such must have been his position.

There is such a state evidently to be reached, although the power of the mind be not destroyed; yet it is brought so completely under the dominion of a corrupt nature, as not to be morally capable of choosing any thing but evil. That all

men are not in this condition is owing to that "grace of God" which is the result of the free gift bestowed upon all men. The power to choose that which is good is in man's possession. This is evident from God's repeated calls to change his conduct, and of course his will. The prophet on one occasion, exhorts the deaf to hear and the blind to see. This declaration, "hear, ye deaf, and see, ye blind," charges both spiritual deafness and blindness upon the Jews; yet the prophet supposes a power still existing in them to open their eyes and unstop their ears. The exhortations to repentance and faith addressed to the impenitent, and the threatenings consequent upon sin and unbelief supposes a power of considering, willing and acting in all things adequate to the commencement of a religious course. From whatever source this power may be derived, it must be experienced to the full extent of the call and obligation to repentance and faith. The power to choose evil supposes with equal force the power to choose good. If this is not true then the calls to repentance and faith are mockery; blinding men and making a mere show of an equitable government on the part of God. It is true by repeated acts of wickedness, acts which at first might have been easily avoided, men form habits to which their minds oppose a decreasing influence as such habits acquire strength. In this many men are rendered less and less capable of choosing good. By these acts of disobedience the character referred to in the epistle to the Hebrews had reached the point where it was "impossible to renew unto repentance." The state of their wills was justly chargeable upon them because their first departure was from a deliberate choice which they might have prevented. While a disposition to repent and forsake sin remains, there is hope and a possibility.

Men are not culpable for what they cannot help. It is on account of actually willing and practicing evil, that they come into condemnation. Man is not left in any case without

having the power *once* to will to do that which is good. For in no sense can life and death be set before him, in order that he may "choose life," if he is wholly left to remain under an invincible inclination to evil. The Scriptures show that man has the power of willing and acting. The following language must so regard it. "Turn ye, turn ye, for why will ye die?" "Choose ye, this day," &c. God evidently has so constituted human beings that they readily believe that they can act in opposite and different ways. All are conscious of this fact, and this sentiment comes upon them with an irresistible power. This power of choice and responsible agency is evident from the fact that man is punished when he wills to do wrong. This shows that he is under obligation and has the power to take a different course. Man is punished because he is guilty, and not because he merely *appears to be* guilty. God works in men to will and to do that which is good, while they work out their salvation with fear and trembling. But he does not work in man to will and to do while they do the works of the Devil. It would be blasphemy to suppose that, while sinners are doing evil works, God is working in them to will and to do that which is evil. Man is therefore a responsible agent and God his Creator so regards him.

MAN'S MORAL AFFECTIONS.

President Edwards on the Affections says, "the affections are no other than the mere vigorous and sensible exercises of the inclinations and will of the soul." He also identifies the affections with the will, stating that "the will and the affections of the soul, are not two faculties; the affections are not essentially distinct from the will; nor do they differ from the mere actings of the will and inclination, but only in the liveliness and sensibility of exercise." This distinction

in the liveliness and sensibility of exercise is of some importance. The affections are the power of feeling a lively and sensible delight in the objects of our choice. It is, however possible for a man to choose from a mere sense of duty when there can possibly be no sensible delight in the choice. A person may attempt the practice of self-denial, although he realizes little or no pleasure in it. A man may see it to be his duty to bear patiently an injury, or engage in prayer when he does not delight to do it.

No heart is right unless the affections are in a state to delight in that which the conscience approves; but as the choice can exist without a feeling of delight, it is proper to distinguish the one from the other. In the conversion of the soul the one usually precedes the other; hence, the necessary importance of the distinction. The correct order is the enlightening of the mind with divine truth; then the activity of the conscience urges the will to choose the right; then comes the decision or the choice of the will, in accordance with the demands of conscience; lastly, comes the transfer of the affections, with their quickening to a sensible delight in the object chosen. The fundamental precepts of the Great Teacher is, "if any man will come after me, let him deny himself.." We are not to wait until there is a sensible delight in God before we choose him for our portion, or to delight in Christ before we receive him as our Savior. To wait until there is a sensible delight in a self-denying duty, is to change the natural order, and put that first which nature has put last. We should choose to serve God first because it is right; it is duty; and for the same reason we should love to obey him. The imperishable fuel of the soul therefore is the affections. Their unextinguished fires must burn for bliss or for wo, amidst everlasting ages.

MAN IN HIS PRIMITIVE STATE.

Man, according to Bible phraseology, was created on the sixth day. "So God created man in his own image." The body of man was made of the dust, or of the earth, hence he was called *Adam*. Although formed of such humble materials it was a wonderful exhibition of the wisdom and goodness of God; it became the dwelling of an immaterial and spiritual soul. The Psalmist has said, "I will praise thee, for I am fearfully and wonderfully made; marvellous are thy works; and that my soul knoweth right well." Dr. Dick remarks, that "the body of man is said to have been created, but it is only in a secondary sense. It was made of pre-existent matter; but equal power was necessary to produce out of that matter, flesh and blood, and bones." When the body of man was fashioned, "The Lord God," says the sacred historian, "breathed into his nostrils the breath of life; and man became a living soul?" This breathing must be understood as figurative; for breathing cannot be literally ascribed to God, who is not a corporeal being. This language imports at least, that God caused air to enter into this body, that its several parts might begin their functions, the lungs to respire, the heart to beat and the blood to circulate. Although this process may appear mechanical, it cannot be carried on merely by mechanical causes. If a body be dead, the introduction of air into the lungs will not set them in motion, or move the other parts of the system. Distinct then from the body, is wanted a living principle, upon which the operations of the body depend. Although it may not be proved that breathing into man the breath of life necessarily implies the communication of this living principle, yet the case requires us to understand the words in this sense. The effect of this breathing is said to produce man a living soul. We know that man's nature is a compound, consisting of soul as well as body, and no mention being made of the soul in

other parts of the history, we may reasonably conclude that Moses, who certainly would not omit a fact of so much importance, refers to the creation of the soul. The wise man very clearly distinguishes the body made of dust from this living principle, when he says, "the dust returns to the earth as it was, and the spirit returns to God who gave it."

With this view the creation of man's living soul is inevitable. It was produced by the Father of spirits, and did not previously exist. The body and soul, the two constituent parts of human nature, were joined together by an invisible and mysterious tie. The creation of man's associate is definitely described in the Mosaic record. Man in his primitive state required society and such society as would harmonize with his spiritual and intellectual being. Therefore man leaves his father and his mother and adheres to his chosen; and they become one flesh.

Man in his primitive state was made upright. "God created man upright." This leads us back to the image and likeness of God. God's image may refer to the essence of the soul, that it resembles the Divine essence in its spirituality. God's image does not refer to the body; that is matter. God is not material.

The image of God in Adam may include his superiority, over other creatures. "Let them have dominion over the fish—the fowl, the cattle—all the earth—and every creeping thing." Man in his primitive position was therefore at liberty to employ the inferior creatures for such purposes as an innocent being could desire to accomplish.

The image of God consists in qualities of soul which are similar to the perfections of God. The Apostle has an eye to this sentiment when addressing Christians, he says, "Ye have put on the new man, which is renewed in knowledge after the image of him that created him." Again, "Put on the new man, which after God is created in righteousness and true holiness.

Man in his primitive state was endowed with all necessary knowledge. This knowledge was a constituent part of the image of God. It is rational to believe that all the knowledge which was necessary in his circumstances was at once infused into his mind. While he had not the ignorance of a child he was not an angel in knowledge. He possessed only what was necessary to him as an intelligent and moral agent. He had a knowledge of God and his will; of every thing necessary to be known in order to fulfil the end of his creation. He knew his relation to his Creator and his duty to that Maker. He knew what he had to fear from disobedience and what to hope from just submission or obedience. He was not ignorant of any thing in which he was concerned. He did not in a single instance suppose good to be evil or evil to be good. His knowledge might justly be called perfect; for it was sufficient for his present primitive condition.

The Divine image appeared in the rectitude of man's will in his primitive position. He was fully disposed to the performance of his duty, or to act according to the light he enjoyed. Being a moral agent his will was *free*. This was evident from his conduct. He wandered from the path of duty, and made a fatal choice. "Sought out many inventions." While he maintained his primitive state he was averse to evil and inclined to good; but he was so situated that he could reject the good and choose the evil.

In his primitive state he was subject to law. This is evident from his history while in Paradise. There was one particular command given in the form of prohibition; but I suppose this was not the full compass of his requirements, or the exact measure of his obedience. God's law is a copy of his eternal mind; a transcript of his Divine nature. Wesley says, "it is the fairest offspring of the everlasting Father, the brightest efflux of his essential wisdom, the visible beauty of the Most High; the original idea of truth and God; which ever lodged in the uncreated mind from eternity." The law

that God placed upon man in his primitive innocency, like all his laws, was holy, just and good.

MAN HAS A SOUL, IMMATERIAL AND SPIRITUAL.

Man possesses a soul which forms no part of his body. It is not matter. The mind is not a mere function of the brain; for the brain itself is not intelligent. There are but two primary substances in the universe; matter and spirit. These substances are known by certain properties and phenomena which they exhibit. One of these substances possesses the properties of impenetrability, extension, figure, divisibility, indestructibility, inertia and attraction. The other thinks, perceives, remembers, reasons, wills, and is susceptible of love, hatred, joy and grief. Our bodies present the first list of properties; the last list constitutes the phenomena of our souls. Properties so opposite cannot inhere in the same substance; and the rational conclusion is, that matter is not soul or mind. There is therefore in man an intelligent spirit which forms no part of the body; and this is what we call soul.

As the admitted properties of matter and mind cannot inhere in and be essential properties of the same substance, it may be shown as clear as a sunbeam, that matter and mind are not the same. Take the property of inertia which renders matter incapable of self-motion, or self-action, and it cannot inhere and become a property of mind, possessing will and volition, that property of mind which renders it capable of self-determination and self-action. Matter acts only as it is acted upon. Mind has the power of self-action. They therefore are not the same substance. Matter is not mind and mind cannot be matter. Matter moves by physical force and acts upon matter by contact. Mind is acted upon by motives, and it acts from motives. One material body

acts on another material body, only as their surfaces come in contact. Mind acts on mind through the medium of motives without physical contact. To insist that intelligence and volition are inherent properties of matter, and that consequently man has no soul which is entirely distinct from his body, is to subvert admitted and evident principles of philosophy. Man's body is matter, and it exhibits locomotive powers, and acts without any visible agent acting upon it.

There is therefore a rational soul dwelling in the body, which controls it, moves it, and guides it, or the doctrine of the inertia of matter must be rejected. In human intelligence is the consciousness of thinking; but none are conscious of thinking with any part of their body, not even their brain. The head may be the seat of intelligence; but there is no distinct evidence that brains think. If matter be intelligent and can think, thought is the essential property of matter. If thought be an essential property of matter, every part and particle of matter should think, and what does not think will not be matter. If matter is intelligent then atheists have ground to rest upon; for they meet the argument in favor of God's existence drawn from the marks of intelligence everywhere impressed upon the visible creation, by the assertion that matter is intelligent. To deny the immateriality of the soul is to unite with scepticism to assert that matter may possess a very superior degree of intelligence. The immateriality of the soul is evident from the operations of memory, its consciousness of identity and responsibility.

It would be interesting to trace the developments of memory and the mind's consciousness of identity and responsibility; but we will attempt to settle this doctrine of immateriality by the Holy Scriptures. I assert that the Bible teaches in the clearest manner, that man is composed of a body and a soul; that the body is of the earth and material; and that the soul is not matter; and hence immaterial.

The language of many texts in the Bible definitely assumes

the doctrine of the distinction between soul and body, as if that distinction was unquestionable.

"It came to pass as her soul was in departing (for she died) that she called his name Ben-oni." Dr. Clarke renders the Hebrew of this language, "the going away of her soul." Her body did not depart. Her brains did not depart. If it was not an immaterial soul that went away, what was it that departed? The conclusion is direct that there was nothing which departed that could be called "her soul," but an immaterial spirit which left her body at death. It is therefore evident that the author of the Book of Genesis recognized the distinction of body and soul.

Moses once said unto the Lord, "Let the Lord, the God of the spirits of all flesh, set a man over the congregation." Moses evidently believed that man's nature was a compound consisting of flesh and spirit. "All flesh includes all mankind, all human beings, and "the spirit of all flesh" implies that every human being has a distinct spirit. No other meaning can be given to the word spirits in this text that will weaken the argument. I know that the word sometimes signifies wind or breath; but give either of these significations to Moses' language and you destroy its force and beauty, turning the sublime into the ridiculous. It is therefore clear that no person would employ such language unless he believed in the common doctrine of distinction between body and soul.

If Moses wrote the book of Job he has distinctly asserted the same doctrine, for it is there asserted, "his flesh upon him shall have pain, and his soul within him shall mourn." This language clearly marks a difference between the flesh and soul. It affirms that the "soul within him" shall be sorrowful. Job must intend to convey the sentiment that the soul is distinct from the body or flesh. His flesh was on him, and his soul within him. He certainly did not mean that his brains or that his wind or breath should mourn within him.

He then sustains the sentiment that mind is distinct from the body or flesh.

Again, Job declares, "there is a spirit in man, and the inspiration of the Almighty giveth them understanding." Man here denotes the visible, tangible frame, the body; in this there is a spirit. The spirit is not only what God infused at first, but upon this same spirit God operates, when by inspiration it receives understanding.

Solomon asserts, "*that* the soul *be* without knowledge *it is* not good." The definite article "the" being here attached to the word "soul" will not permit it to signify, as in some instances, man as a whole or personal being. He does not speak of a particular person; and by soul he does not mean man as an entire personal being. It would not be correct to say that the man be without knowledge is not good, unless some particular man is intended. It will not mend the matter to call soul wind or breath in this text. It will also be a poor substitute to insert brains for soul. Nothing can be meant by soul unless it be the rational spirit, thus recognizing the common distinction.

The Apostle declares that "The Spirit itself beareth witness with our spirit that we are the children of God."

Here is one spirit bearing witness with another spirit. Two spirits are named. The first named is no doubt the Holy Ghost, and the other is the intelligent mind, or soul of man. Spirit in this text signifies an immaterial spirit. The Holy Ghost does not bear witness with our body or any part of it, not even our brains. It is not our life nor wind nor breath. There is nothing to be understood by our "spirit" but the immaterial nature of man.

The Apostle Paul clearly believed this doctrine of distinction between soul and body. In his address to the church at Corinth, he asks, "for what man knoweth the things of a man, save the spirit of man which is in him?" The doctrine in this text is that the intelligent principle in man is spirit.

Again, he says, "Ye are bought with a price; therefore glorify God in your body, and your spirit, which are God's." Here is a body and a spirit. They are distinct, and both constitute the man. This distinction could not be more definitely stated. He also declares, "though our outward man perish, yet the inward man is renewed day by day." Here the body is the outward man, and the soul the inward man—a clear distinction. The Apostle James was a teacher of the same belief. "As the body without the spirit is dead, so faith without works is dead also." This text assumes that man is composed of a body and a spirit, and takes for granted that this distinction is plainer and better understood than the distinction between faith and works. This remark is made upon the common sentiment that the body lives only while the souls remains in it, and that death comes only when they are separated. These quotations are sufficient to establish the truth of the existence of the human mind as an intelligent, immaterial spirit distinct from matter.

THE SOUL OF MAN DEATHLESS.

The deathlessness of the soul is its crowning gift; the most distinguishing glory of its nature. It imparts to it a value which no language can express; no figures compute. The immaterial spark of intelligence which kindles in the eye, which glows in the countenance, and which gives utterance to thoughts and emotions, is to survive the wastes of time, and with its mysterious light must blaze on high, when suns and stars have passed away, and look down from its throne of immortality upon the tomb of worlds, or, from the caverns of unspeakable anguish, utter the groans of despair where the undying worm forever revels, and the smoke of their torment ascends forever and ever. If the soul is strictly spiritual it is not subject to the laws of matter; of course, the death of the

body cannot destroy the soul. The strongest yearnings of man's spirit are towards the future. A sentiment of deathlessness is the most natural instinct of the soul.

In speaking of the deathlessness of the soul it may be well to remark, that we do not deny God's ability to destroy what otherwise would be deathless from its own nature. If God does not destroy the soul, it will, from its own inherent properties exist forever. If the soul is not deathless in its own nature it must cease to exist by the operation of the laws of its being, just as the body does, and can need no more destruction from the Creator than the body does to cause it not to exist. Our declaration is that the soul, being spirit and not matter, simple and not compound, indivisible and not dissoluble, is deathless in its nature, and lives after the body is destroyed, and will live forever, unless destroyed by the same Eternal Power that gave it being.

The deathlessness of the soul may be deduced from the unequal distribution of justice in this world, the impunities of crime and the oft afflictions and defeats of virtue, which cannot be reconciled with the existence of a righteous moral government, on any other supposition than that of a future scene of retributions, corresponding to the present scenes of trial.

Another probable evidence of the soul's deathlessness may be deduced from the extraordinary independence which it sometimes exhibits. At times, when all the senses have been locked up as in the embrace of death, and when every avenue of bodily communication with the world has been closed, the soul has realized intense anxiety and activity. It has enjoyed glorious visions. It has walked amidst the flowers of paradise. It has gazed upon the splendors and drank the melodies of brighter worlds.

In this connection we must not forget the amazing capability of man's immaterial soul resulting from its distinguishing powers to enjoy and to suffer. The pleasures and pains

of brutes are of an immeasurably lower grade than those which pertain to man as a moral being. The piercing eye of reason looking into a boundless kingdom of moral interests and relations; the conscience administering its joyous approval or its painful pangs of remorse; the affections feasting upon the objects of their delight or sighing with ungratified desires; the will delightfully and sweetly allegiant to God and the laws of his universe, or in useless rebellion against him and his laws, must administer to the soul measures of bliss or wo beyond human conception. Must not such an arrangement add strongly to the conclusion that man's soul is undying?

The progressive nature of the soul is another fact worthy of serious consideration. It grows in the present world. Will it not, from any thing that appears to the contrary, progress forever? Every faculty of the soul strengthens by exercise or use, and unless interfered with by bodily disease or infirmity this progress continues until the end of life. It is therefore reasonable to conclude that when it is no longer subject to interruptions from its physical connections it will progress forever.

There can be no doubt on this point unless it is in respect to the finally impenitent. Sin blights and impedes the soul's progress, presenting some reason to apprehend but little progress among lost souls.

This cannot apply to the righteous. The effect of virtue is health and vigor. In heaven, the spiritual manna must be healthful and exhaustless. This renders it certain that the righteous will flourish like the palm tree and grow like cedars of Lebanon.

It is impossible to conceive of the eternal advance of that soul which is tabernacled in this mortal body if renewed and sanctified, comprehending within itself more knowledge, more capacity for enjoyment, and more actual felicity, than

the aggregate of all these ever yet possessed by the human trace. It is an overwhelming reflection to entertain, that, as the expanding circles of a never ending age move round and round again and again, that sanctified soul in its eternal progress may reach the point when its attainments may leave those which Gabriel has now made, in almost sightless distance.

Upon this growth of the soul the apostle had an eye when he struck the balance of that statement which compared present suffering with future glory, when he says "our light affliction worketh for us a far more exceeding and eternal weight of glory." Here is progress. Glory added to glory. Glory exceeding and yet exceeding forever. It is a deathless soul—Godlike in its nature and in its character, clothed with a spiritualized body forever, speeding its way on the wings of endless ages towards the infinite developments of the inconceivable God himself. In company with the pure and holy of the universe, that redeemed soul moves harmoniously and sweetly on, answering the great end of its creation, glorifying God and forever dwelling in his presence where there is fulness of joy, and at his right hand where are pleasures forevermore.

The only conclusive proof of the soul's deathlessness is furnished in the scriptures. But how does the Bible teach the natural deathlessness of the soul, whilst the original words for soul, which are found more than eight hundred times in our scriptures, are in no case qualified by the terms *deathless*, *immortal*, or any other term of like signification? To this question I reply in the June number.

Christian Theology.

"For I Give you Good Doctrine."—Bible.

D. P. PIKE, Editor. B. F. CARTER, Agent.

VOL. I. NEWBURYPORT, JUNE 15, 1855. NO. 6.

THE SOUL DEATHLESS.—Continued.

The objection to the soul's eternity arising from the absence of qualifying terms to show its immortality or deathlessness, will applywith equal force in sustaining its cessation of being.

Produce one text that states definitely that the soul shall cease to exist. There is not a "Thus saith the Lord" in the whole Bible which declares that the spiritual nature of man shall sleep the sleep of eternal death. It is a principle in natural philosophy that a body put in motion will always continue in motion unless it meets with impediments. So I affirm of the soul, that its own nature will secure its eternal existence unless God discontinues its being by his own infinite power. But where has God said that man's spiritual soul shall cease to be conscious? Until that text is produced I shall presume that the soul does exist after death, and that it will exist eternally.

In the Holy Bible we read of Elijah the prophet, who was taken up into Heaven, who at another time, with Moses, appeared and conversed with Jesus Christ, upon the mount of transfiguration, in the presence of Peter, James and John. "And behold, there appeared unto them Moses and Elias walking with him." Moses had long been dead. His death is thus described: "So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab." Moses then died and was buried, yet he appeared upon the Mount

and talked with Christ. Here is therefore substantiated the fact that one soul was alive, and if one, why not all souls? This proves that the soul can live on in activity after death and before the resurrection. There is no proof that Moses was raised from the dead as all will be at the resurrection.

When the wicked Jews stoned Stephen he saw Heaven opened, and beheld the Lord Jesus, to whom he commended his spirit. "And they stoned Stephen calling upon God, and saying, Lord Jesus, receive my spirit." This shows that it was the faith of the holy man that good spirits upon leaving the body went immediately into the enjoyment of the Savior and not into darkness, nonentity or stupidity. A man under the influence of inspiration, as was Stephen at this time, would not be deceived in this matter. *Spirit* in this text does not signify simply *life*. If there is no life in man except what belongs to the material organization, and what can have no existence separate from the body, there was nothing to commend to God, nothing for Christ to receive. When the body died life became extinct; it was not taken by Christ, nor was it preserved anywhere. Thus Stephen's prayer was an absurdity. If the martyr had no spirit that could exist after the body was dead, it was superfluous to say, "Lord Jesus, receive my spirit." If the whole man perishes at death, no act could be required at death, on the part of Christ; and there would be nothing to receive either life or spirit.

The Apostle Paul asserts, "to live is Christ, and to die is gain. For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you."

This language fully proves that the righteous do not remain dormant or inactive till the resurrection. It assumes that immediately after death the righteous will be with Christ. The Apostle was under the influence of two conflicting motives producing different desires. These are first, a desire to depart at once and be with Christ, which he considered far

better for himself, by which death would be rendered gain; and secondly, a desire to live longer in the world, for the sake of the benefit he might be to the church. If the Apostle did not believe in the existence of the soul independently of the body after death, there could have been no such alternative presented to his mind. If the soul dies, Paul is not yet with Christ. He might have continued to do good in this world for hundreds of years, and then be with Christ as soon as he will now, if the soul does not exist independently of the body. It is a most repulsive idea to the active Christian to think for hundreds of years he must lie dormant, as if he had never been. Think of that holy Apostle who loved labor and enjoyed it, being unconscious a thousand years, and then associate this with the idea that he said this was far better. How inconsistent and repulsive such a sentiment. This thousand years of unconsciousness is the gain of dying. Thus to die must be as repulsive to the Christian as perdition is to the sinner. The Apostle did believe in the existence of the soul after death. He had a desire to depart as a means; to be with Christ as an end. He most clearly declares that immediately on his departure he should be with Christ, and that it would be gain to die.

The Apostle has again declared, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal and in the heavens. Therefore we are always confident, knowing that while we are at home in the body we are absent from the Lord; we are confident, I say, willing rather to be absent from the body and to be present with the Lord." In this language the apparent design is to prove and illustrate the future conscious existence of the soul, in a disembodied state. It asserts the grand fact, that after death there is a building, a house; that is, a home in paradise for the righteous. "Earthly house of this tabernacle," signifies the body, and it is called "being at home in the body." The dissolv-

ing of this tabernacle signifies nothing more nor less tha
death. When we die, then the body is dissolved, and th
soul will live without the body. Thus is most clearly taug
the doctrine that the soul does not die with the body.

This text asserts the same doctrine when it declares tha
to be "at home in the body" is to be "absent from th
Lord." While the earthly tabernacle, that is, the body, co
tinued, he was at home in it, but it shrined his soul and pr
vented it from entering into that visible and sensible presenc
of the Lord, which it would enjoy at death, when the tabe
nacle should dissolve and leave the soul unencumbered am
the scenes of the spirit world. If the soul dies with th
body, then to be at home in the body would not be absenc
from the Lord, but the only possible means of enjoying an
degree of the divine presence.

This text, however, clearly, directly and fully asserts th
conscious existence of the soul independent of the bod
when it repeats that, to be "absent from the body," is to b
present with the Lord. As a matter of choice it is a preferab
state to be absent from the body. Such an absence is to s
cure the presence of the Lord. The Apostle therefore be
lieved and taught when Christians die, they enter more full
into the presence of God than when living. If the death
the body be the extinction of existence, then there can be n
such thing as being absent from the body. The Apost
therefore evidently asserts that the soul leaves the body
death, and if it be a sanctified soul it departs to be with th
Lord.

The same Apostle declares, "I knew a man in Chri
above fourteen years ago (whether in the body, I cannot tel
or whether out of the body, I cannot tell; God knoweth
such an one caught up to the third heaven. And I kne
such a man, (whether in the body, or out of the body, I ca
not tell; God knoweth,) how such a man was caught up in
paradise."

This man no doubt was the Apostle himself, and there

t respecting the vision. He positively speaks of it as
He has doubts however about his position. He
it tell whether he was in the body, or out of the body.
is no soul, no mind, no conscious existence only what
of and inseparable from the body there could have
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truth on this subject, and if the soul cannot exist as
being without the body, he must have known it.
ot know that it could not, or he would have known
ıs not out of the body when he was taken up into
heaven. Now if the Apostle did not know that it
exist out of the body, he must have known that it
r one or the other must be true. If then he knew
then it was what he taught and accounts for many
to the subject in his writings.

is but one text more to which I will refer in this
ɔn.. There are many others equally distinct and
'e as those which I have presented. John, the be-
e banished, declares, "I saw under the altar the
them that were slain for the word of God, and they
ı a loud voice." This language is conclusive. It estab-
ɔ conscious existence of the soul after the death of
r. Such a conclusion is inevitable. The most
attempt at evasion is to say it was only a vision,
not describe literal facts. Admit it was a vision
ly makes the fact a literal one. Souls can never be
by some spiritual vision. The beloved disciple
was in the spirit on the Lord's day." "I looked,
ld a door was opened in heaven." He also says
ıen heard a voice saying, "Come up hither, and I
r you things which must be hereafter." And he

immediately adds, "I was in the spirit," &c. In vision saw the souls of the martyrs, "them that were slain." T must be a matter of fact view of those souls, or it was a f vision, and none of the representations are to be relied up The subject itself does not appear to be obscure. It is plain one, as it was well understood that many had be slain for the word of God. The sight brought the disciple view of the scenes of the spirit world. The door was op in heaven, and he in the spirit was taken up to receive a r resentation of things yet to transpire. In this state he "s the souls of those who had been slain." Here it is stat that the souls of Martyrs exist separately from their bodi and after their bodies had been devoured by wild beasts, consumed in the fire. No reasonable construction can put upon this passage which will invalidate its testimony support of the deathlessness of the soul independent of t body. The vision is based upon the fact that souls exist a disembodied state. It was from God, and the Apostle c tainly saw something he calls the souls of "them that w slain." If they were not souls he has misnamed them, a God deceived him by presenting souls when no such thi as souls can exist. This could not have been a represen tion, because if there are no such things as distinct souls, would be impossible to represent them. In every i stance of symbolical representations found in the Bible, r existences are employed as symbols, and if in this we wo make a symbolical representation we must admit the exi ence of souls in a disembodied state, which is the point c tended for as true.

The testimony which has been produced I think conc sive. Other texts might be quoted, but it is unnecessa I think the doctrine is clear that the lamp of human int gence does not go out in utter darkness in the hour of de but passes from this state of being where it sees and sh "through a glass darkly" to its paradisiacal home, wh

ouls meet face to face, see as they are seen, and know as hey are known.

The distinguishing characteristics of man's soul then, are eason, conscience, moral will, moral affections and death-essness. These characteristics belong to none of all the brute reation; they are the natural image of God in man. Man-ind are thus rendered accountable beings. The moral mage of God in the soul consists in its holiness, the entire levotion of all its powers to the divine glory. The moral ower of our progenitors from the commencement of their eing until the transgression, was in a state of perfect alle-iance to the holy law of heaven. This was man in his rimitive state.

MAN IN HIS FALLEN STATE.

This is a subject of deep and melancholy interest. What ve have presented has been preparatory to the consideration f what pertains to the more distinctive and peculiar theses f the Gospel. We have already considered man as created y God; we are now to behold him as a sinner—lost, dead, lark and depraved. As the doctrine of man's lost and per-shing condition out of Christ is one with which the entire ystem of radical regeneration stands or falls, I must bespeak or its consideration a devout and earnest attention.

We read in the New Testament, that "The angels who ept not their first estate, he has reserved in everlasting hains under darkness." The first recorded transgression, herefore, extends back in the eternal ages among the higher rder of intelligences, who fell from their allegiance to God. This rebellion was immediately checked by the Sov-reign of the Universe. He cast his power of justice upon hem and exiled them from his presence. Here was mani-fested necessarily God's eternal unreconciliation to sin. It nust be so, and cannot be otherwise. Holiness and sin are orever opposite.

SIN'S INTRODUCTION.

In the history of the first transgression among men, we are informed that a malicious agency found its way to this earth, that it found its way to the bowers of Eden, where it became envious of the happy condition that innocence presented, and resolved to destroy its beauty and enjoyment. This agency began its work of seduction, and succeeded in seducing the first pair from allegiance to God, and involved them in ruin. This is the fall of man; and from that hour we have been a fallen race. The extent of power connected with this malicious agency was only to tempt; the responsible agents were human intelligences, and they yielded to the temptation when they should have obeyed God.

By this transgression a tide of moral evil was put in motion, which has swept as a flood over the whole earth, filling the world with rebellion against God—with idolatry and every species of crime—converting a paradise of joy into a vale of tears—and placing the hand of death upon every human bosom excepting the translated. There is evidently a connection of some kind between the first transgression and that of Adam's posterity. The fact is plainly declared, and the connection is such as to involve fearful and disastrous consequences. "By one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned." This is the Apostle's record of the fact. Sin was thus introduced.

DEPRAVITY.

By depravity I would not signify that men are naturally and universally rendered so impotent by the first transgression, that they can have neither desire nor power to do any good or acceptable act till they are renewed by grace; or, that by depravity is meant such a state of weakness and

wickedness that no sinner turns, or can turn to God but by the irresistible grace and power of God.

By depravity I would signify, that from the first transgression has resulted a disposition to sin—that "all like sheep have gone astray"—that the whole race of man has become vile and polluted—that the whole world lieth in wickedness, being inclined to sin rather than holiness—that if left to their own way and to their own choice, without the special instructions and influences of God upon them, they would go on still in sin. This truth might be doubted by some were it not clearly illustrated before our eyes. We plainly see that the world are inclined to neglect God, and to pursue their own ways. It is also evident that by the agency of grace some are inclined to forsake sin and turn to God. The Bible declares "they have all gone out of the way; there is none that doeth good; no, not one."

Depravity therefore, means a departure from a state of original integrity; or from conformity to the laws of the being who is the subject of depravity. Man is not depraved unless he has departed from a state of conformity to the original laws of his being. If man has departed from conformity to his physical and moral laws, then he is depraved. The word *depravity* comes from the Latin *de* and *pravis*. One signifies crooked, and the other is intensive. The literal and primary meaning of *depravo* is crooked; not, however, in the sense of constitutional crookedness, but in the sense of having *become* crooked. Depravity is therefore a fall from a higher to a lower or meaner state; a fall from a state of moral or physical perfection, to one of sin and imperfection.

DEPRAVITY STRICTLY MORAL.

Physical depravity is the depravity of constitution, and must always be distinguished from the depravity of free moral action. Physical depravity is commonly and rightly

termed, diseased. It is however true, that physical depravity may be caused by the actions of the will, and then the moral agent is blameworthy for having rendered himself physically depraved. But it can have no moral character in itself, for the plain reason it is involuntary, and in its nature is disease and not sin. Physical depravity may affect the mind, bringing the intellectual power into a lapsed, fallen, degenerate state, on account of its intimate connection with the physical organization. Anything like a physical depravity, compelling us to sin by a natural necessity, as the blood is compelled to flow in our veins, would of course exonerate us from the guilt of being sinners. It is only when we have chosen to violate physical law, and thus involve physical disease, that we are blameworthy, and then it is the work of moral depravity. Moral depravity is the depravity of free will, not of the faculty itself, but of its free action. It is a violation of moral law; for depravity of the will as a faculty, would be its disease or its physical depravity, and therefore destitute of moral character, unless it had been rendered so by choice or an act of its own freedom. Moral depravity is therefore a depravity of choice and not of necessity. It is a choice at variance with moral obligation, moral right. It has therefore moral character, and consists in the free violation of moral law. There may be a voluntary and involuntary state of the mind which may be donominated disposition. It may be involuntary as indicating a mere propensity, or voluntary as indicating actual choice. The infant may have the propensity, but he has not the choice or the moral action. The propensity to sin, therefore, does not involve the necessity for sinning, or extenuate the guilt of sin. The discovery of the propensity increases the obligation to refuse its indulgence; for the knowledge of the propensity rather aggravates than extenuates the guilt. Notwithstanding the propensities, we retain all the constitutional power requisite to obey God, and therefore our accountability remains unimpaired; it

is therefore beyond dispute that it is only as we freely consent to the sin of our progenitors by choosing to indulge the propensity, or to sin ourselves, that we can be charged with the transgression of the law. Hence all sinners are just as voluntary in sinning as though Adam had not sinned, and of course just as guilty; and more so, if our sins are committed under greater light. There is no character to any depravity but that which is moral, and hence depravity is strictly moral. Every person's sin is his own guilty doing. "Sin is a transgression of the law." "The soul that sinneth it shall die." "What mean ye, that ye use this proverb concerning the land of Israel? The fathers have eaten sour grapes, and the children's teeth are set on edge. As I live, saith the Lord, ye shall not have occasion any more to use this proverb in Israel."

The conclusion then is inevitable that whatever may be the connection between the sin of our first parents and ours, it has not so changed our constitution that we are by any physical or moral necessity compelled to sin. Otherwise sin would be a misfortune, and lose all its power of condemnation. In fact, it would cease to be sin.

DEPRAVITY UNIVERSAL.

This crooked departure in the first instance has left the disposition, this fallen taint, in the entire race of man of every age and nation, and to every individual. Jesus Christ, God's Son before the worlds were, chose in the fullness of time to appear in the seed of Abraham without sin, subject to every other position in which the race was placed, that he might succor the fallen and the lost. The disposition to sin is in the infant as well as in the man of frosty age—in the refined gentleman as well as in the rude savage. "All have sinned and come short of the glory of God." There is, in all probability, no perfect health of body among all the ranks and

classes of human beings that inhabit this world. The physical organization of the whole race has become impaired, and beyond all doubt has been becoming more and more so since intemperance of any kind was first introduced into this world. Moral depravity consists in supreme selfishness developed, and so universal and notorious is the fact of human selfishness, that should any man call it in question—should he in his business transactions and in his intercourse with men assume the contrary, he would justly subject himself to the charge of insanity; indeed there is no fact more notorious and undeniable. Human moral depravity is as palpably evident as human existence. It is a truth assumed in all governments, in every arrangement of society, and has impressed its image and written its name upon every thing human.

The language of the Bible upon this point is plain. It expresses the position of unregenerate hearts without equivocation. It represents them as possessing one common wicked heart or character. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." "The heart is deceitful above all things, and desperately wicked; who can know it?" "The carnal mind is enmity against God—it is not subject to the law of God, neither indeed can be."

The language of Christ when he taught the universal necessity of regeneration, is proof of universal depravity. "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." Paul sustains this doctrine in his Epistle to the Romans, when he expressly asserts the universal depravity of all unregenerate, moral agents of the human race. "What then? are we better than they? No, in no wise; for we have proved both Jews

and Gentiles, that they are all under sin; as it is written, there is none righteous, no, not one. There is none that understandeth; there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their way; and the way of peace they have not known. There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world become guilty before God. Therefore, by the deeds of the law no flesh shall be justified in his sight; for by the law is the knowledge of sin." The history of the world proves the general depravity of the race. The universal history of the world is but the shameless chronicle of human wickedness. General observation sustains the same point. Where has one unregenerated being been found who was not selfish? who did not obey his feelings rather than the law of his intelligence? who was not under some form, or in some way trying to please self? I have not seen such a person. I have never read or heard of such a person. I think it can be safely stated that such a person has not been seen since the fall of Adam and his associate. Therefore, it is safe to conclude that human depravity is universal.

SINNERS WHOLLY DEPRAVED.

This is a point misapprehended and often disputed, and therefore should be carefully stated. It must be remembered that the depravity in question is strictly *moral*. We have clearly shown that the intellect, the natural affections, the sympathies, have in themselves no moral quality, and there-

fore are neither sinful nor holy. Brutes have some degree of intellect, and very high degrees of natural affection and sympathy, but have they sin or holiness? Most certainly not. Morality, in the strict religious sense, relates to the divine law. When a person is wholly wanting in obedience to that law, he is wholly depraved. It is therefore possible for persons to be wholly depraved, and still there may be different degrees of its manifestation. With some transgressors of the divine law the effects of depravity are very much restrained within its original seat. With others sin may have reached such a state as to destroy the intellectual and social nature, and to reduce man in respect to natural affections, below the brute. The brute is rarely found who treats his own companion and offspring as men in certain stages of their depravity treat theirs. The young man who came to Christ to inquire "what good thing he must do to inherit eternal life," retained much in his nature truly lovely; while Herod and Nero were little else than incarnate fiends: but the heart of the young man, as truly as those of Herod and Nero, was entirely at variance with the divine law. The law required him to love God supremely; but he did not do it, and went away sorrowful because he was required to do it. How impressively Christ demonstrates this as he applied the test to show his affections. The Savior teaches the doctrine of sinners' moral depravity when he describes their heart as the fountain of everything evil; and a fountain cannot send forth sweet and bitter waters at the same time. "For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witnesses, blasphemies." This is a catalogue of unmingled evil. I therefore conclude that sinners are wholly destitute of love to God, wholly selfish and entirely rebellious.

The moral depravity of the transgressor is a truth very painful and humiliating to the sinner, and therefore very unpopular. On this account its importance is too often over-

looked. It lies at the foundation of all gospel religion. It was the announced object of Jesus Christ in his mission to earth that he came "to seek and to save that which was lost." It is the work of the Gospel Ministry to win lost souls; to convert sinners from the error of their way; to hide multitudes of sin; to save souls from death which shall shine as the stars forever and ever. "Ye must be born again."

MAN IN HIS GRACIOUS STATE.

CHRISTIAN ATONEMENT.

The Christian Atonement is hailed by Christians as an occasion of joy. "We joy in God through our Lord Jesus Christ, by whom we have now received the atonement." The English word *atonement* is said to be synonymous with the Hebrew word, *Cofer*. Cofer is a noun from *caufar*, to cover. Cofer or cover was the name of the lid of the ark of the covenant, and constituted what was termed the mercy seat. The Greek term rendered atonement is katallage, and signifies reconciliation to favor, or perhaps more strictly may signify the conditions of reconciliation to favor, from katallasso, to choose, or exchange.

It is quite evident that the elaborate treatises that have flooded the world on what has generally been denominated the atonement, have rather darkened counsel than thrown light upon the awful and momentous subject they designed to illustrate. Those hot controversies upon this subject have rather served to widen the breach, and to increase a spirit more injurious than the error of either party. It appears that the plain testimony of scripture, unmixed with vain philosophy and human sophistry, is the best system relative to the atonement that any person can subscribe.

The Bible teaches that "Christ died for our sins," and that this was according to the scriptures. It is said in the fifty-third chapter of Isaiah, that, "he bare our sins in his

own body on the tree;" that "on him was laid the iniquity of us all;" that "he gave his life a ransom for many;" that "without the shedding of blood there is no remission;" that "the blood of Jesus Christ cleanseth from all sin;" that "we are not redeemed with corruptible things, but by the precious blood of Christ;" that "by him also we have received the atonement." These and a multitude of other scriptures show that the death of Christ has laid the only foundation of hope, and that Christ crucified is the power of God and the wisdom of God.

This plan was necessary, and no other was suited to the divine economy. To ask why, and to scrutinize the wisdom of Omnipotence, seems quite out of place on the part of man. His reason divinely aided, can plainly see that God has, by, and in the death of Christ, done all for man that is set forth in the texts above quoted; and it is proper for us to acknowledge that he has done all that was necessary, and not impeach the wisdom of God by insinuating that he has done more than was necessary.

None of the above passages, nor any others convey the idea that Christ died merely as a martyr, or that he laid down his life simply as a testimony of the truth of the doctrine; nor yet that his voluntary death was only an example to his followers. Nor do the scriptures employ terms that state that Christ, by his death, reconciled God to man, or that he suffered the punishment due to man, or that he paid the debt due for sinners. The plain doctrine of the New Testament appears to state that Christ's death has placed the world on salvable ground, while it releases us from no obligation of obedience, and annuls no threatening of damnation denounced against the obdurate.

Christian Theology.

"For I Give you Good Doctrine."—Bible.

D. P. PIKE, Editor. B. F. CARTER, Agent.

VOL. 1. NEWBURYPORT, JULY 15, 1855. NO. 7.

CHRISTIAN ATONEMENT.—Continued.

This plain scriptural view discards all technicalities and leads to the adoption of Bible phraseology. It removes all glory and conceit on the part of men, and opens the way to proclaim liberty to the captives throughout the world; and yet it binds every sinner to the cross, and leaves him without hope, unless he complies with the Gospel, notwithstanding all that has been effected by the death of Christ.

This view of the atonement erects the ladder from earth to heaven; but faith and obedience only will enable us to ascend it. This atonement spreads the table; but repentance brings us to it, and faith enables us to partake of the rich provisions laid upon it. Such an atonement proclaims the opening of the prison; but obedience brings out the prisoners. It prepares salvation before the face of all; and all who will have Christ to reign over them partake thereof. Such an atonement makes Christ *all*,—from the foundation to the top stone,—and yet promises life to none but true Christians.

Well might such a plan as this create the highest interests. At its first announcement a new morning dawned upon a fallen race, the beaming light of which shot upwards into the angelic heavens. When the bright era of the atonement opened, a more glorious development was manifest to those celestial beings, the created intelligences of the riches, wisdom, glory and power of God. Accordingly when the

fulness of the promised time had come for the practical development of the atonement, angel-voices were heard singing in the skies, "Glory to God in the highest, on earth peace, good will to men." This plan of redemption excited such interest in heaven that it is divinely asserted by way of eminence, the "things the angels desire to look into."

I therefore define Christian Atonement to be, *a provision divinely made by the sufferings and death of Jesus Christ, for the salvation of the lost.*"

CHRISTIAN ATONEMENT GRACIOUS.

The atonement is a provision flowing from the love and mercy of God, being dictated by feelings purely gracious. It did not originate in the vindictiveness of God towards sinners. It does not suppose God to have had revenge in his heart which must be gratified; and which, it is said, ought to fall on the guilty rather than on the innocent. The atonement of the scriptures gives no sanction to those unguarded and bold poetic figures that make the atonement teach, that God the Father actually vented his anger toward us upon his innocent Son, Jesus Christ. Such a view of the atonement is false, aud eclipses the character of God, and throws the universe in an awful gloom.

A more melancholy misapprehension of the atonement cannot be imagined. All the heavenly intelligences are equally gracious toward the salvation of our race. The Father and the Son are morally one in the glorious work of human redemption. Christ declares with emphasis, "I and my Father are one." This implies that there is no divided transaction between them. They are one in heart and one in action in every enterprise, and especially so in the glorious enterprise of the atonement. It was the Father's gracious act to give his only begotten Son to die the ignominious

death of the Cross. It was no less nor more gracious upon the part of the Savior to give himself up to endure grief and insult in the blessed work of reclaiming the rebellious. The atonement, therefore, correctly viewed, so far from imputing vindictiveness to the Father, pre-eminently invests him with a character of unmingled and amazing benevolence. God did not, therefore, so hate the world that he gave his Son to pour upon him his vindictive wrath and implacable anger. The true account of this arrangement is clearly stated by the divine mind. "God so LOVED the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have eternal life."

CHRISTIAN ATONEMENT PROPITIATORY.

The Apostle Paul has made this declaration, "whom God hath set forth to be a propitiation, through faith in his blood." Another Apostle, John the beloved, says, "He is the propitiation for our sins." The design of the atonement was not to act upon God the Father, to allay his anger and render him propitious. Such a view would be erroneous, and it has already done immense evil in creating a prejudice against the Atonement. The Atonement was not made to render God propitious, but to remove obstacles arising from violated law which might be in the way of exercising his propitiousness. Such is the plain scriptural presentation of the subject. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

CHRISTIAN ATONEMENT NECESSARY.

There are certain questions upon this subject sometimes asked by way of objection. If God was disposed to forgive sinners, could he not as well do it without an atonement as

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with one? Would it not be more honorable to God to forgive sinners without the humiliation and suffering of Christ? These are questions better answered by the Infinite mind, than by him whose breath is in his nostrils. Human intellect is to God's as the smallest spark to a million suns. It is therefore unwise for us to say what is necessary or what is not necessary in his moral government. God never does a needless thing. The gift of Christ, to seek and save the lost, was necessary, or God would not have given him. Christ says to his disciples, "O! fools, and slow of heart to believe all the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?" It was necessary that Christ should suffer these things.

Again; it is affirmed, "then opened he their understanding, that they might understand the scriptures, and said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise from the deed the third day, and that repentance and remission of sins should be preached in his name among all nations." The Apostle, when he declares "that he might be just, and the justifier of him that believeth on Jesus," distinctly teaches, that this arrangement in the gift and death of Jesus was absolutely necessary.

THE ATONEMENT STRICTLY MORAL.

Some suppose that the sufferings of Christ must have been precisely the same in kind with those from which the pardoned sinner is saved. That our Savior's sufferings were in all respects the same, is impossible; for sin's undying worm and the pangs of a remorseful conscience had no place in the Redeemer's holy bosom. Christ did not suffer the same in amount, nor was his suffering a financial transaction—so much suffering due, and paid, for so much sin. If the atonement was literally a mercantile transaction, then those for

whom Christ died must be saved, not by grace, but by purchase. They would not come to God to supplicate, but to demand.

Others have taught that there was a literal transfer of our sins to Christ, in such a sense that the Father actually regarded him as guilty, and as such punished him. They take the conclusion from the scripture, "he hath laid on him the iniquity of us all." This is a Hebraistic mode of expression, in which the cause is put for the effect, and not uncommon in all languages. It simply signifies that it pleased the Father that his Son should suffer for our sins. The idea of a literal transfer of our sins to Christ, and of his righteousness to us, so that he becomes guilty and we deserving, is utterly inadmissible. There is not—there cannot be any such transaction in the divine government. Some have supposed that the atonement absolves us from all obligation to obey the law.

If we regard the Atonement in a strictly moral view, then the above difficulties vanish. Unencumbered and undeformed by human speculations, as a pillar of light, it ascends from earth to heaven—connecting both worlds, vindicating the ways of God to man. In the divine government the suffering of Christ is a moral equivalent, without which sinners could not be justly pardoned. The shed blood of Christ vindicates the righteousness of God in the remission, and renders God just while he justifies the believer. The death of Christ, therefore, stands as an amazing spectacle in the eyes of both worlds, manifesting the sad nature of sin which could not be forgiven but by the death of the Son of God. Christ's death has already made a mightier moral impression upon the world against sin, than any or all the events since the creation. This impression will continue to increase, crushing the head of Satan until thousands have felt the benign power of the Cross. The influence and power of Christ's death is not restricted to the earth; it reaches beyond the

skies. It reaches forward into unexplored ages, and awakens in heaven new and everlasting songs. "That in the *ages to come*, he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." In the government of God the death of Christ will remain forever a full moral equivalent.

CHRISTIAN ATONEMENT SUFFICIENT AND UNLIMITED.

The death of Christ is sufficient for the greatest sinner on earth. When the crucified Redeemer bowed his head upon the cross and declared, "It is finished," he said to the world, "I have completed the provisions of grace, accomplished that for which I came, and hence the guiltiest sinner may look to me and live." Christ's death is equally sufficient for the greatest as the least—for the oldest as the youngest sinner; for the wretch sunk in the lowest and most disgusting depths of vice as for the amiable and accomplished. Every human effort sinks into the shade when the Savior's Cross of Crucifixion appears. It is here, and here alone that that "faithful saying, worthy of all acceptation," becomes the privilege of every other "chief" sinner as well as of Saul of Tarsus. There are pardons enough in the suffering Jesus to make the vilest sinner accepted; durable riches and righteousness enough in Christ, to make the poorest sinner rich.

Again. Christ died for the whole world. He tasted death for every man. As widely extended as are the consequences of sin, so widely extended are the provisions of the atonement. When we approach the Bible divested of theory, we read most emphatically that, "He is the propitiation for our sins, and not for ours only, but also for the sins of the WHOLE WORLD." The Apostle says, "For this is good and acceptable in the sight of God our Savior; who will have ALL MEN

to be saved, and come unto the knowledge of the truth. For there is one God, and one mediator between God and men—the man Christ Jesus, who gave himself A RANSOM FOR ALL, to be testified in due time." Again, said Paul, "As by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one, the free gift came upon ALL MEN unto justification of life." Nothing can be clearer than that this scripture makes the death of Christ as unlimited as the consequences of sin.

The same sentiment is implied in the *invitations* of the Gospel. "Come unto me, ALL ye that labor and are heavy laden." "Look unto me and be ye saved, ALL ye ends of the earth." "WHOSOEVER WILL, let him take of the water of life freely." John Baptist, in the heralding of Christ to his great and mighty work, employ these impressive terms: "Behold the Lamb of God, which taketh away the sin of the world." The fact that all do not embrace the offers of the blessed Redeemer, is no proof that they are not sufficient for all. The efficacy of a medicine is not to be determined by the number of patients cured; nor is the extent of a king's prerogative to pardon to be measured by the number of criminals actually reprieved.

I have thus exhibited the most important elements connected with the sufferings and death of Christ, presenting them as gracious, propitiatory, necessary, moral, sufficient and unlimited provisions for the salvation of the lost and perishing.

ELECTION.

This Christian doctrine has been misrepresented and abused. It has been shrouded in theological difficulties, and has been so construed as to fill the lips of infidelity with cavils. It is an important doctrine connected with the deep things of God. It is a revealed doctrine, although like many

of the facts in nature, the reasons and relations of it may not be fully conceived or explained.

The Apostle Paul asks a very important question connected with this subject. "Who shall lay anything to the charge of God's elect?" And in another place he makes the declaration, "Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and the sprinkling of the blood of Jesus." Here the doctrine is very lucidly stated, and with a design to awaken gratitude and confidence toward God.

THE ELECT OF GOD.

In the scriptures the "elect of God" may be divided into three classes. God has chosen or elected persons to perform some particular and special service. These persons I will arrange as composing the first division. In this sense Christ is God's elect. "Behold my servant whom I uphold, mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth." That this language of the Prophet referred to Christ is evident from its quotation by the Evangelist: "Behold my servant whom I have chosen; my beloved in whom my soul is well pleased." Christ is also called God's elect by the Apostle Peter. "Behold I lay in Zion a chief corner-stone, *elect*, precious."

To elect is to choose; and Christ is God's chosen beyond question. "I have made a covenant with my chosen." "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious." "I have exalted one chosen out of the people." Christ is therefore the great elect head, elected or chosen to perform a particular and

special service. Cyrus was God's chosen to rebuild the Temple. The twelve Apostles were chosen or elected to a special office. Paul was a chosen or elected vessel to be the Apostle of the Gentiles. This kind of election has manifestly no relation to the limitation of eternal salvation, either in respect of the persons themselves so chosen, or others.

The second classification I would make touching God's elect, is the election of nations, or bodies of people to eminent religious privileges; the definite object of which is to accomplish the merciful purposes of God in benefitting other nations or bodies of men. Thus the Jews, Abraham's descendants, were chosen as the elect of God to receive special communications of the divine mind; and to be "the people of God;" his visible church, publicly to uphold and observe his worship. "The Lord thy God hath chosen thee to be a peculiar people unto himself, above all people that are upon the face of the earth." "The Lord hath a delight in thy fathers to love them, and he CHOSE their seed after them, even you, above all people."

In this classification are also included the particular bodies of Christians composing the Christian Church. The Jewish election, as God's people, became abrogated by the election of a new people of God to be composed of Jews, not by virtue of natural descent, but of faith in Christ, which also included believing Gentiles.

The third kind of election is personal election. Believers in Christ are called "the elect of God," "Chosen of God," "Chosen in Christ," &c. This may appear evident from the fact that Christ is the Great Elect head; of course every Christian is an elect member. The Church is the body of Christ. As Christ is the *elect* head, the church is his elect body. There is a great difference between the chosen and the non-elect. "If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

The character of God's personal elect is thus beautifully described: "Shall not God avenge his own elect, who cry day and night unto him?" Again; "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye."

Personal election depends upon a union with Christ. The elect of God are chosen in Christ, not out of Christ. "If any man be in Christ he is a new creature; old things are passed away; behold all things are become new." "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Being chosen in Christ, and being, while in Christ, new creatures, the passage does not prove nor sustain the idea that God chose persons in sin before the foundation of the world to be Christians. The most rational meaning is, that God from before the foundation of the world chose the character that he knew would own Gospel principles, unite with and be in Christ. All who sustain the character can, with the greatest propriety, say, "He hath chosen us IN him (Christ) before the foundation of the world." Yet he has certainly left to the freedom of the will whether to be, or not to be of that character. All Christians come under the third classification as the elect of God.

WHEN AND HOW ARE CHRISTIANS ELECTED?

First. Christians were not elected from all eternity. It is not by the decree of God for the manifestation of his glory that some are predestinated unto everlasting life, and others fore-ordained to everlasting death; and their number so certain and definite as to admit of no increase or diminution.

Election signifies a choosing, and implies action; every action has a time when it takes place, and of course there must have been a time before it took place, and therefore cannot be from all eternity. Justification cannot be from eternity, and no person can be elected before being justified. To justify, is either to absolve from guilt, or from a charge of it, or to declare one to be just; and in either of these senses it cannot be from all eternity, because the guilt, or the charge of guilt from which the act of justification acquits, must be anterior to that acquittal. Justification in every sense of the word implies action, and every action has a time when it takes place, and for that reason cannot be from all eternity: therefore, seeing these truths are self-evident, it is impossible to be chosen, elected or justified from all eternity.

Secondly. God elected Jesus Christ from before the foundation of the world to be the great Head of the Church. At the same time God chose the CHARACTER that every person to be a Christian must sustain, but did not at that time elect any one personally, but left all to their free will whether to be or not to be of that CHARACTER chosen before the foundation of the world. The Apostle declares of himself and others, that they "were by nature the children of wrath even as others." If they had been personally elected, and their salvation made sure before the foundation of the world, they could not at any period of their lives have been children of wrath *even as others*. There must be some mistake in the statement if they were personally elected, but it is perfectly clear if we confine the election to *character*, and their personal adoption to the freedom of their will in choosing to submit to Jesus Christ.

When sinners are awakened by the Holy Ghost they feel unsafe—they feel that they are under the wrath of God, and frequently feel in danger of the pains of hell and wrath of God forever. If they were personally elected from before

the foundation of the world and their salvation secured, their convictions were false; because at no period of their lives could they be in danger of being lost or in danger of the wrath of God. The experienced Christian finds his awakening in opposition to the doctrine of personal election from before the foundation of the world.

If God should, according to his own eternal purpose from before the foundation of the world, elect part of mankind, and that not on account of any good works which he foresaw in them, and at the same time *pass* by the rest of mankind, and ordain them to eternal death, he would be a respecter of persons. This is morally certain. The scriptures declare that, "there is no respect of persons with God." "Of a truth I perceive that God is no *respecter of persons:* but in every nation he that feareth him and worketh righteousness is accepted with him."

God was not a respecter of persons before the fall of man, for then they were holy and in Adam's loins, who was in God's image. If God had then passed a decree of reprobation, he would have reprobated the innocent. He could not be a respecter of persons after the fall, because all were fallen. As all fell equally in Adam, it comports with justice and mercy, and with the principles of equality, to give an equal chance to rise in Christ. This is reasonable and right. It is also scriptural. "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." The grace displayed in Christ embraces all who fell in the first Adam. "We thus judge, that if one died for all, then were all dead, and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again."

The abundant declarations that Christ died equally for all men, are sufficient to prove that he did not elect a part, and

reprobate the rest from before the foundation of the world. God has also declared, "I have no pleasure in the death of the wicked · but that the wicked turn from his way and live." This could not be true if God from eternity, or from before the foundation of the world, according to an eternal purpose of his own, had passed by a part of mankind and ordained them to wrath, even before they or their parents had sinned. From these considerations we show that Christians were not elected from all eternity, nor even personally from before the foundation of the world.

True personal election is clearly explained in two passages of scripture. Negatively by our Lord, when he says of his disciples, "I have chosen you out of the world." Positively, by the Apostle, when he says, "elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus." To be elected, therefore, is to be separated or chosen from the world, and to be sanctified by the Spirit and the blood of Christ. When the heart is sanctified by the Spirit unto obedience, and sprinkled from an evil conscience by the blood of Christ, then is the time of its election. The sanctification of the Spirit, and the sprinkling of the blood of Christ, are the means of its election.

To be one of the elect while in unbelief is to assume that a blaspheming infidel may be an heir of glory before he is regenerated. This is impossible unless he can be an heir of heaven and of hell at the same time. "He that believeth not is condemned already." The Apostle Paul declares "we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit, and belief of the truth." There can be no personal sanctification nor belief of the truth before the world began, and of course, they were not chosen before the world began, while these are the means through which they were chosen.

The truth is therefore clear, that when sinners are converted or regenerated, then they are elected. Before that time they are "children of wrath even as others." The difference before election and after election is very impressively described by the Apostle. "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus, ye who were sometime far off, are made nigh by the blood of Christ." It is not possible for a person to be one of God's elect, and consequently an heir of glory, and at the same time be *without Christ*, an alien from the commonwealth of Israel, a stranger from the covenants of promise, having no hope and without God in the world. The elect of God are his heirs; and that which has no being cannot be an heir; or, in other words, a child cannot be an heir before it is adopted, born, or even conceived. The just conclusion, therefore is, that when sinners are born again, they receive the adoption of sons,—are united to the great family in heaven, and are made the elect, members of Christ—their great elect Head.

FOR WHAT ARE CHRISTIANS ELECTED?

The Christian has been chosen to witness to the world concerning the truth of the Gospel, by obeying what is there commanded, and thus to lead others to glorify God on his behalf. "Having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation." Christians, as God's elect, are chosen to benefit the world. They are as a light—useful to those who would otherwise be in darkness. "That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

Christians are also elected to confound the wise, the mighty, and those who think they are something when they are nothing, so that no one shall glory unless he glories in the Lord. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." Some Christians are chosen to preach the everlasting gospel that sinners may be converted to God, and that the members of the church of Christ may be fed with the sincere milk of the word that they may grow thereby.

Finally, Christians are elected to join the other elect of God, called the hundred and forty-four thousand, being the first fruits to God, and the Lamb. These will make the innumerable multitude, which no man can number, out of every kindred, nation, tongue and people, who, with angels, are to swell the shout of redemption's triumph, world without end; elected unto eternal life through Jesus Christ our Lord.

FORE-KNOWLEDGE AND DECREE.

There is a marked difference between fore-knowledge and fore-ordination. If fore-knowledge and decree be one and the same, our first parents were placed in a most desperate situation. God fore-knew that they would eat the forbidden fruit; and if fore-knowledge is fore-ordination, he also decreed that they should eat it. At the same time he commands them not to eat it, and that in the day they eat thereof they shall surely die. Now, had they refrained from eating they would have broken God's decree, because it is supposed

that fore-knowledge is the same as decree—if they had eaten they would have violated God's commandment. Accordingly, if foreknowledge and decree are the same, it was impossible for them to please God. Fore-knowledge is a perfection of God's nature. Decree is an art of his will. To make them the same, is as if we should say that wisdom and action are the same thing. If decrees originate from fore-knowledge, then there is all the difference between decree and fore-knowledge that there is between a *cause* and its *effect*. God's decrees are not caused by his power or wisdom, but by his disposition. God issues his decrees because he is disposed to do so, not because he knows how to do it, or has the power to do it.

From the language of certain texts we should suppose that some things have come to pass which never entered God's heart to ordain. The decrees of any sovereign are his laws; and as these are the effects of his own will, every one who transgresses them acts contrary to the will of God. Some things have been decreed which never came to pass, and if fore-knowledge was the same as decree, then God has often been mistaken in his fore-knowledge, or he has decreed things which he never fore-knew would come to pass.

God has decreed that men shall not kill. He has also decreed that they shall not steal, &c. But men do kill and do steal, contrary to the decrees of God; thus showing most conclusively that God's decrees and fore-knowledge cannot be the same thing. God's fore-knowledge is perfect and cannot be frustrated or violated. God fore-knew all sin; and if this is the same as decree, then he has ordained all sin. Sin is a transgression of the law; and that law which it transgresses or violates is not only the system of God's government, but also a transcript of God's nature; therefore, to decree sin would be to operate against the government and nature of God.

Christian Theology.

"For I Give you Good Doctrine."—Bible.

D. P. PIKE, Editor. B. F. CARTER, Agent.

VOL. 1. NEWBURYPORT, AUG. 15, 1855. NO. 8.

FORE-KNOWLEDGE AND DECREE—CONTINUED.

If fore-knowledge and decree are the same, the inevitable conclusion is, that God is the author of sin, and divided against himself. But when we consider that there is a difference between the two, we easily conceive how God can fore-know all things without decreeing them. It is possible for him to foreknow that an event will fall out in a certain way, on certain conditions, and at the same time fore-know that we, by the free determination of our own wills in acceding to or rejecting these conditions, may cause the event to fall out in another way. The continued life of king Hezekiah; the salvation of the citizens of Nineveh; the narrative respecting David at the city of Keilah, are striking illustrations of this sentiment.

God's decrees are distinct from, and not occasioned by his fore-knowledge. The system of unalterable decrees, resting on the fore-knowledge of God, is untenable. As fore-knowledge is not a decree, nor the cause of a decree, then fore-knowing every thing is no proof that every thing has been decreed. We might as well prove that God is the author of sin from his power as from his wisdom. To say that because God is omnipotent he is therefore the perpetrator of every wicked action in the universe, is just as reasonable as to say that because he foreknows all things, being all-wise, therefore he has ordained all the wickedness that ever happened. It would be very unjust to condemn a person for murder or

forgery, merely because it was proved that he had the ability to commit these crimes. If we allow God to be as free as an earthly lawgiver, we can readily see how he can foreknow the crimes of his subjects without decreeing them.

The following is, with many, a favorite question: "If God did not want sin committed, why did he not exert his infinite power to prevent it?" God is infinitely good and wise. He certainly understands his own work, and it does not become finite minds to charge the wise and holy God with the crimes of earth, because he does not do every thing we think he might do. No doubt God has used all the means to prevent wickedness that are consistent with the happiness of his rational and intellectual creatures. Happiness and liberty are inseparable. If not left free to choose between right and wrong, our actions cannot be the result of choice, but of necessity. If we are irresistibly compelled by God to do what we do, it is as absurd to praise or blame, and as impossible to punish or reward us for our actions, as it is to praise or blame, punish or reward, a tool for being used by an unfaithful workman.

Liberty and happiness being inseparable, holiness and happiness are so; therefore, liberty and holiness are inseparable. Holiness is conformity to God, who does good to all his creatures, therefore he that never does good is not holy nor happy. If God, by an irresistible decree, forces us to all our actions, then in reality we never do good or evil, because all we do must be ascribed to that Being that compels us. If we are not free we cannot do good. If we do not do good we cannot be holy; and if we are not holy we cannot be happy. So it is evident, that if God had made it impossible for us to do evil, he by so doing would have made it impossible for us to do good, and therefore made it impossible for us to be holy or happy.

To blame God with the sins of mankind, is infinitely more absurd than to blame an earthly law-giver with the crimes

of his subjects. The position then is fully sustained, that God's foreknowledge and decrees are not the same. God has not ordained whatsoever comes to pass, although he is overruling all things and working them after the counsel of his own will.

ELECTION DOES NOT PRECEDE REGENERATION.

This is objected to, because while Paul was blind in Damascus, Annanias said to him, "The God of our fathers hath chosen thee." It is concluded that because Annanias places this in the past sense, Paul was chosen before he was converted; that is, he was chosen from all eternity, or from before the foundation of the world. It should be remembered that Annias called him BROTHER Saul, and there is no good reason for not supposing that his election took place three days before on the road to Damascus, at the time when he said, "Lord, what wilt thou have me to do." The Apostle says of this subject, "Salute Andronicus, and Junia my kinsmen, and my fellow prisoners, who are of note among the Apostles, who also were *in Christ before me.*" It is evident that, if Paul had been in Christ from all eternity, Andronicus and Junia could not have been in Christ before him. Paul could not have been elected out of Christ, for then he was a great sinner. Andronicus and Junia must have been elected as soon as they were in Christ—being in Christ before the Apostle they were chosen first—and Paul was not of course elected from all eternity, but at his conversion he became the personally chosen vessel.

The text, "As many as were ordained to eternal life believed," is often presented to prove that election precedes regeneration. The argument in this text to sustain the point is in the word *tasso*, rendered *ordained*. Of this word, it may be said, that in no place where it occurs in the New Testament, is it ever employed to convey the meaning of

destiny, or *predestination*. The word never takes the sense of predestination, but, on the contrary, when Luke desired to convey that idea, he combines it with a preposition, and employs a compound verb,—"And hath determined the times before-appointed." This was *pre-ordination*, and he therefore so terms it, but at this time he speaks not of pre-ordination but ordination simply. The word employed signifies "to place, order, appoint, dispose, determine;" and is variously applied. The true meaning of the text appears to be this, that as many as were fixed and resolved upon eternal life—as many as were careful and determined on salvation—believed. To interpret the text in the sense of predestination would be to suppose that all the elect Gentiles at Antioch believed at that time, and that no more remained to believe; that is, all in Antioch who were ordained to eternal life—believed, and none remained to believe afterwards. This is rather difficult to admit. It may be well to remark that the passage could without any violation be rendered: "And as many as believed were ordained to eternal life." This arrangement is supported by Wesley, and many other pious and learned divines. It also accords with the general tenor of the scriptures. Jesus Christ says, "He that believeth not is condemned already." We cannot understand how unbelievers under condemnation can be ordained to eternal life. He that believeth not is ordained to be damned, not ordained to be saved.

CALLING AND PREDESTINATION.

The terms 'to call,' 'called,' 'calling,' &c., often occur in the New Testament, especially in the Epistles. "To call," sometimes signifies to invite to the blessings of the Gospel; to offer salvation through Christ. In the parable that represents the marriage of the king's son, we have three descriptions

of called, or invited persons. (1.) The disobedient who would not come in at the call, but made light of it. (2.) A person who had not on the wedding garment: this is the person of whom our Lord made the general remark, "many are called but few are chosen." The persons represented by this individual were not only "called," but actually came into the company. (3.) The third class were the approved guests, both called and chosen. In reference to the calling or invitation, these three classes stand on equal ground. All were invited. It depended upon their choice and conduct whether they embraced the invitation and were admitted as guests. The Apostle Peter refers to this "call" or offer of salvation, when he says, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall CALL." This language declares "the promise" to be as extensive as the "calling."

The Apostle Paul refers to the same call or offer of salvation when he says, "By whom we have received grace and Apostleship, for obedience to the faith among all nations for his name: among whom are ye also the called of Jesus Christ." You at Rome have heard the Gospel, and have been invited to salvation.

The Apostle also refers to the promulgation of the Gospel by his ministry, under the name of calling. "I marvel that ye are so soon removed from him that CALLED YOU into the grace of Christ." The Apostle evidently meant that he had called them by his preaching. Again, he says, "brethren, ye have been called unto liberty," "walk worthy of God, who hath called you."

"The calling" of the first New Testament preachers was to all who heard them in Rome, Ephesus and Corinth, and in all other places; and those who embraced it, and joined themselves to the church by faith, baptism and continued profession, were especially and eminently considered "THE CALLED," because of their obedience to the invitation.

In this connection it is proper to consider the Apostle's language to the church at Rome, when he says, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did pre-destinate, them he also CALLED, and whom he CALLED them he also justified; and whom he justified, them he also glorified." This text should not be repeated as if justification was in the *present*, and glorification in the *future tense*, as though it read, "whom he justifies them he also *will* glorify." The predestination, calling, justification, and glorification, are all in the past tense. The persons of whom the Apostle was speaking had been not only predestinated and called, but also justified and glorified before his epistle was written. The persons of the text referred to as being foreknown, were doubtless the prophets, patriarchs and saints of other days. As they were the people whom God formerly knew, he predestinated them to be conformed to the image of his Son, that he might be the first born among many brethren. That is, he predestinated them to a happy resurrection, in which their bodies should be fashioned like unto Christ's glorious body.

But, to notice this text more definitely we should remember that the chapter in which it occurs is the lofty and animating conclusion of the Apostle's argument upon justification by faith. It is therefore a discourse of that present state of pardon, and of that future hope of felicity, into which justification introduces believers, notwithstanding those sufferings and persecutions of the present life to which those to whom he wrote were exposed, and in view of which they had need of encouragement. This passage stands in an intimate connection with an important and elucidatory context, and should not be considered as insulated and complete in itself. This manner of considering it has been the great source of erroneous interpretations. In view of the connection, the conclusion is this, "If God be for us, who can be

against us." If God has been good to those saints whom he foreknew, he will most certainly be good to his saints whom he now knows. If God has in past ages glorified his saints, who were then justified, we may rest assured that he will henceforth glorify his saints whom he now justifies.

The above quite clearly explains the signification of "to call," "called," "calling," and "predestination."

ESAU AND JACOB.

"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth, it was said, Jacob have I loved, but Esau have I hated." The above is a common quotation; but it is not in accordance with the Bible sentiment. What was said of the children before their birth may be seen in the true quotation. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, IT WAS SAID unto her, (Rebekah) the elder shall serve the younger." In the next verse the Apostle quotes another text which was spoken of their posterity long after Jacob and Esau were dead; "as it is written, Jacob have I loved, but Esau have I hated." If we turn to the original language in Genesis, we find it as follows: "And she went to enquire of the Lord. And the Lord said unto her: two nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger than the other people; and the elder shall serve the younger." In this passage there is nothing said about God's hating the one and loving the other before either was born.

The Apostle says it is written, "Jacob have I loved, but Esau have I hated;" but it was so written by the prophet

long after the children were both dead. Malachi the prophet says, "I have loved you, saith the Lord: yet ye say wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob and hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness; whereas Edom saith, we are impoverished, but we will return and build the desolate places." There can be no question but that the prophet here speaks of the nation of Esau who were hated for being wicked; and for the same reason God might have said, "Moab have I hated, or Ammon or Egypt have I hated."

There is nothing in this account that would lead us to suppose for a moment that the great God of infinite goodness, who handles the vivid lightnings and holds the winds in his fists, and who rules the universe, placed his hatred upon an unborn infant. This would be beneath the character of a man, much more that of Jehovah. To hate an unborn child is only in harmony with the character of sin. It is therefore evident that the prophecy which said, "the ELDER should serve the YOUNGER," had reference to the two nations; for it was never literally fulfilled in the two brothers, but was fulfilled in the two nations that descended from them. It was not said that, "the one man should be stronger than the other man," but that "the one people should be stronger than the other people," and thus "the elder shall serve the younger."

When Esau sold his birth-right he was wicked, and the Apostle denominates him a profane person. He did not possess a right spirit at the death of his father. The Apostle also says, "he found no place for repentance, though he sought it carefully with tears." Esau was seeking for repentance, and not *a place for* repentance. The word *auteen* rendered *it* being a feminine pronoun, cannot agree with the masculine noun *topon* which is rendered place; but it must agree with *metanoias*, the feminine noun which corresponds with our word *repentance*. As Esau was seeking repentance

it was not in himself, but in some other person. Repentance being a change of mind, the sentiment may be as the learned Rapheleus and the celebrated Parkhurst have taught, that the change of mind that Esau sought was in his father Isaac. As Isaac would not recall his blessing bestowed upon Jacob, it could be said that he found no place for a change in his father's mind, although he sought for repentance in his father, carefully and with tears.

We are not therefore to suppose, although Esau was wicked, and by his position lost his father's first blessing, that his sin was of such magnitude that no reconciliation with God could ever take place. There is a ray of hope in the Apostle's language when he says, "By faith Isaac blessed Jacob and Esau concerning things to come." The spirit of forgiveness which Esau manifested towards his brother, when he met him returning from Padanaram, and the remark of Jacob, that, having seen the face of Esau as though he had seen the face of God, afford some proof that Esau did regain the favor of his Maker; and there is some probability that the two brothers will find a home with the blessed at the resurrection of the just. There are many other texts which might be profitably examined, but our proposed limits will not permit a further investigation.

CALLING AND ELECTION SECURED BY DILIGENCE.

Saith the Apostle, "Therefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall." If election had been unalterably fixed from eternity, this language is without meaning, for it could not be made sure by any diligence that might be given. From the doctrine taught, it is plain that no person is under the fatal necessity of being a reprobate. Every sinner, on certain conditions, is eligible for this elec-

tion. No person, who knows right from wrong, can be elected unless he will offer himself as a candidate and comply with the conditions of the gospel. The design of this election is to make us members of the general assembly and church of the first born, which are written in heaven. By this choice we are chosen to that happy company, to be the eternal monuments of the power and the love of God. Christ proclaims this election when he says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." "He that taketh not his cross and followeth after me is not worthy of me." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

In infinite wisdom and goodness God has given power to his intelligent creatures to comply with these conditions; but if we wilfully abuse the power, and refuse to comply with the conditions, our election is lost. Life and death are set before the race. If they choose life, then to all eternity they will esteem it as an inestimable gift, freely bestowed upon the undeserving. If the way to death is chosen, then there will be an eternity in which to lament the wretched choice; and while there may be utterance to cries of despair, the bitter reflection will forever roll from the mind, "I once had an opportunity of being elected to eternal happiness, but, alas! I have willingly and knowingly chosen the path that has brought me to this region of doleful despair." God has no pleasure in the death of him that dieth, but manifests the strongest willingness to save the lost and the perishing. The only qualification necessary to make sinners eligible to this election, is to feel that they are lost sinners. "The Son of Man is come to seek and to save that which is lost." How blessed the thought! God is on treating terms with the lost. The white flag of peace is displayed upon

Zion's glorious mount. The trumpet of the gospel of the blessed God is sounding good tidings of great joy to all people. The sceptre of mercy is extended from the throne of infinite light, and every lost sinner is invited to touch and live. All that is required to secure an election is faith and repentance; a faith that has such a confidence in the gospel as will induce to obedience; a repentance that has a sorrow for, a hatred of, and a turning from sin.

REGENERATION.

In this world are two kingdoms, distinct and directly opposite. The initiation into one of these kingdoms is by what is denominated a being "born again"—a second birth. The language of the New Testament puts the second or new birth beyond a question. Its necessity in order to obtain eternal life is fully sustained in every part of the new dispensation. The vile, filthy and depraved character of men fully establishes their unfitness for heaven without regeneration. The threatenings against the impenitent prove the necessity. The second birth is a great spiritual change, at which the spiritual or intellectual eye is opened upon the kingdom of heaven, and by which the subject is made an heir of God, and a joint-heir with Jesus Christ.

Regeneration embraces the pardon of sin, the cleansing of the soul from pollution, changing and renewing the whole mind, destroying all disposition to sin against God, infusing into the soul a love to God and his ways, so that there is a union of the soul to God and all that is good and just, producing a change, not only in the moral character, but in the affections of the soul; so that a religious and pious course is the choice of the mind; and heavenly objects attract the soul above.

REGENERATION INTRINSICALLY CONSIDERED.

The precise nature of the change by regeneration will be better understood if analyzed.

1. It is a *spiritual* change. Persons regenerated have the same corporeal faculties, the same reason, intellect, judgment, native genius, natural temperament and disposition, that existed before regeneration; excepting as they are affected secondarily. The change, therefore, is purely of the spiritual man. The spirit of opposition to God has become one of submission and love. This is precisely the change; nothing more, nothing less.

2. It is a *voluntary* change. No person is regenerated against his will. God's people are willing in the day of his power, and none can be truly his people, except they are cordially willing to be such. Unless a person gives his free consent of heart to serve the Lord, acceptable service is impossible. No one goes to heaven, but with the sincere desire and purpose of his soul. He is not only willing to be saved, but willing to do what God requires. And from this nature of the change, he must become willing, if at all, WILLINGLY. Regeneration implies then, not only activity of thought, but of volition.

3. Regeneration is an *instantaneous* change. It is usually preceded by a process, longer or shorter, of thoughtfulness, feeling, solicitude; but the transition itself occupies no measurable space of time. There is no moment when a person is in a transition state—neither saint nor sinner. He is either willing or unwilling; regenerate or unregenerate; an heir of heaven, or a child of wrath. He may not, from want of attention to the operations of his mind know when the change takes place;—nor is that important. We may not notice the precise time of the sun's rising. It may rise in a cloud; but when it shines with noon-day splendor, it has surely risen; and there was a moment when its golden wheel first clipped the horizon. Those who consider regeneration progressive, con-

found it with a growth after regeneration. Regeneration is the beginning of spiritual life, but the growth must present the full corn, fully ripe in the ear. Regeneration is the rising of the sun, but religious progress is like the increasing light, more and more brilliant until the perfect day.

4. Regeneration is *generic*. It is not a change of merely subordinate volitions. Changes of this character are frequent with both regenerate and unregenerate persons. Irreligious persons often give up one sin for another; hate particular vices at one period which they love at another; make and execute a variety of purposes of reform; and thus, in the course of their lives, they pass through a variety of changes for better or for worse. The new birth of which Christ speaks, is a *generic* change of disposition in regard to all sin. It implies a new governing purpose, a ruling choice of mind to renounce all ways of wickedness and enter heartily into the service of God.

REGENERATION RELATIVELY CONSIDERED.

Regeneration changes the relation of those who experience the second or new birth.

1. In reference to Jesus Christ. Before this second birth the trangressor stands in the relation of an unbeliever in Christ or his gospel, having no portion in his kingdom. After regeneration we sustain the relation of believers, being thus made heirs to all the riches of his grace. By regeneration a converted sinner becomes married to Christ, and by this union he becomes heir to the righteousness, honor, wealth and glory Christ had with the Father before the world was. Before regeneration is poverty; after regeneration durable riches and righteousness. His name is chronicled on high, and he is permitted to associate with the nobility of the universe. His views and feelings respecting Christ harmonize with the New Testament. While in sin, Christ appears as a

root out of dry ground, having no form nor comeliness that he should desire him; when redeemed or regenerated Christ is the chief among ten thousands, and altogether lovely.

2. Regeneration presents a changed position in reference to the Holy Spirit. In sin the Holy Spirit comes as a visitor, a stranger; but under the power of regeneration it is an indweller—an abiding friend. Says the Apostle, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" As sinners are visited by this Spirit there is a disposition to resist, not to receive; hence it is often grieved away. After regeneration it is admitted, no longer resisted, but becomes an occupant of the soul to enlighten, guide, sanctify and comfort. Never, if that soul should enter glory, will it be without the gracious indwelling of the Holy Spirit. In and through it, will the Holy Spirit reflect the brightness of immortal glory in Heaven.

3. Regeneration produces a change of position in reference to the Truth. Before this change the sinner's moral feelings relative to the Bible held the relation of hostility, aversion, or at the best, feelings of indifference. Those discriminating, pungent, unearthly teachings of God's word, respecting human accountability, sinfulness, dependence, the way of salvation by grace, and everlasting retribution—found no cordial reception, no grateful response in that dark and sensual heart. After regeneration those sentiments feast and delight the converted soul. The heaven-born soul declares, "Thy word is pure, therefore my soul doth love it." "O how I love thy law." "In thy law do I meditate day and night." "It is to my taste sweeter than honey and the honeycomb."

4. There is a changed relation to Christians. Before conversion, or the second birth, there is much the same feeling as towards the truth. Christians may be loved as citizens, as respectable men and women; but in their distinguishing character as Christians the unregenerate are

conscious of no delightful fellowship with them, and often of positive aversion. They may harmonize with them in secular and social interests, but in the things of religion there can be no sweet union of heart with heart. They frequently behold and painfully feel that there is between Christians a common bond of attraction, and a way of access to God, to which they are strangers. When regeneration is experienced there is access by the same spirit with Christians unto the Father;—they are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. In the language of another, the young convert or the regenerate exclaims concerning Christians, "whither thou goest I will go; where thou lodgest I will lodge; thy people shall be my people, and thy God, my God."

5. Regeneration produces a relative change in reference to the cause of Christ. Before this change the welfare of Christ's kingdom sustains to the mind the relation of a very subordinate importance, if of any importance at all. Sinners, though sometimes unwilling or ashamed to believe it, are often forced to feel upon their convictions, that they love selfish ease, indulgence, wealth, aggrandizement, more than that cause which cost the precious blood of the Son of God, and on which depends the salvation of the world. Now, it is far otherwise. Regeneration creates a longing desire to see the religion of Christ embraced by every heart and welcomed in every part of the earth. Christians not only daily pray, "thy kingdom come," but they make sacrifices and exertions to hasten its advance. They are willing, if called, to leave home and country to save the perishing. They are deeply interested in Zion's struggles and conquests. They feel that their highest joy is to be identified with the commonwealth of Israel. Zion's tears are their tears; her joys are their joys.

6. Regeneration changes the position in reference to Eternity. Before this change the present world is of paramount importance, and the future life of a subordinate character. The second birth reverses that position. Eternity, under the light of conversion, is no longer a dim, shadowy, unreal object; nor is this world a bright substantial reality. Although there is no loss of the sensibilities, yet the affections and trials, the joys and gains of earth are far less than once they were;—the glories of eternity now have dawned. Under this view there is no cause of fainting; and if the outward man perish the inward man is renewed day by day. Light afflictions but for a moment, work a far more exceeding and

eternal weight of glory; while there is no looking at the things seen, but at the things which are not seen; the things which are seen are temporal, but the things which are not seen are eternal. Under this view religion is no figment of a disordered fancy. The spiritual eye has kindled with new animation. The soul, now new born, regards existence a privilege never before realized. With joyful step it enters the narrow way to everlasting life. Henceforth it is not of this world as Christ was not of this world. Yes, the regenerate look serenely forth on the glories of immortality; they often, by the eye of faith, behold the celestial city where they are soon to join the general assembly and church of the first born, to drink with them of its crystal waters and sing hallelujahs forever.

Such is that new birth which Christ has said we must all experience, or we can never see his kingdom. The witness of such a change is the comforting influence of the Divine Spirit. The agent on the part of God, is the Divine Spirit acting in concert with his word of truth. The conditions on the part of man are, genuine repentance of sin, and faith in Jesus Christ, accompanied by hearty reform and a sincere training to God. This will secure the "washing of regeneration," which is not simply a change of religion, from one set of opinions to another, from Mahometanism to Christianity, from Judaism to Christianity, from Idolatry to Christianity. Such changes fall infinitely short of Bible regeneration, and of soul-saving religion. The fallow ground must be broken up; the tree must be made good; the foundation must be laid upon Christ, the Rock of Ages. Truth on this subject is noble, but error here and elsewhere is contemptible. In this view of regeneration, it only is, as it is ever set forth in God's teachings, transcendently the most important event in the affairs of men. Let the thoughtless and the vain disdain it, as they sweep along the broad way to death, but the sober and the wise will pause and think. Regeneration is an event that angels in heaven condescend to rejoice over. It is a new and bright era in the history of a deathless mind; an event in which the best spirit is found; the poor made rich; the rebel restored; the dead in sin made alive; the vessel of wrath changed to a vessel of mercy;—an event the result of which extends through time to be enjoyed in eternity, forever exalting its subject to a career of glory and bliss with the angels of God. Who would not seek the second birth? Who would not be a child of God by adoption?

Christian Theology.

"For I Give you Good Doctrine."—Bible.

D. P. PIKE, Editor. B. F. CARTER, Agent.

VOL. 1. NEWBURYPORT, SEPT. 15, 1855. NO. 9.

REVIVALS.

There is not upon earth a more interesting phenomenon than a revival of religion. When God visits a people with his grace, the whole community participates in the blessing, though none but those who wisely improve the heavenly influences are ultimately and eternally benefitted. Revivals have done more than any other cause to form the public mind in this country. Large portions of the community have been shaken to their centre by these religious movements, and society has received some of its most decided directions from these deep and far pervading revolutions. If revivals are the genuine work of God; if they accord with the statements in the Bible; if they are such results as may be expected under the preaching of the Gospel, then all Christians are bound by the love they bear to Christ and to the souls of men, to desire and pray for their increase and extension.

THEORY OF REVIVALS.

One of the essential elements of a gospel revival, is to create a radical and permanent change in a person's mind on the subject of religion. This change is expressed by the term regeneration, or the new birth. The necessity of this permanent change rests upon the idea that persons in sin are wholly alienated from God, and that they first begin to love him when they experience this change. The previous state

is one of sin; the subsequent is one of holiness. The former is death; the latter is life. The former is the agitation of the troubled sea; the latter, calmness, peace, joy. This change occasioned during revivals is the most thorough through which the human mind ever passes. It effects a complete revolution in the whole man, and his opposite states are characterized by words that express no other states in the human mind. This change is instantaneous. The exact moment may not be known, and the previous seriousness and anxiety may be of longer or shorter continuance, but there is a moment when the heart is changed, and when the man that was characteristically a sinner becomes characteristically a Christian. This change is always attended with feeling. The man is awakened to a sense of his danger; feels with more or less intensity that he is a sinner; resolves to abandon his sins and seek for pardon; is agitated with conflicts of greater or less intensity on giving up his sins; finds greater or feebler obstacles in his way; and at last resolves to cast himself on the mercy of the Redeemer and to become a Christian. The result, in all cases, is permanent peace and joy. It is the peace of the soul when pardon is pronounced on the guilty, and when the hope of glory first dawns upon the benighted mind. It may be beautifully illustrated by the loveliness of the landscape, when the sun at evening breaks out after a tempest; or by the calmness of the ocean as it subsides after the storm.

In the fact that such a change may occur all christians agree. In such a change is laid the whole theory of a revival of religion. Let many sinners simultaneously turn to God. Let conversions to Christ, instead of being few and far between, become numerous, occurring rapidly, and decided in their character, and there is all that is usually meant when we speak of revivals, so far as conversions are concerned. Still these are all individual conversions, accomplished in each case by the Holy Spirit, and in exact accordance with the design of the gospel, and evincing its

glory. Each one is converted in the same way by the same truth, by the same great agent, the Holy Spirit, as though he were alone and not another mind had been awakened or converted.

A revival is the conversion of a number of persons from sin to holiness, and from satan to God. Look on the heavens in a clear night and you will have our illustration. The stars that are set in that broad zone of light which stretches over the firmament—the milky way—are single stars, each subject to its own laws, moving in its sphere gloriously, probably in its own array of satellites; but their rays meet and mingle—not the less beautifully because the light of millions are blended together. Alone, they all show God's power and wisdom; blended, they evince the same power and wisdom when he groups all their beauties and wonders into one. So in conversion from sin to God. Take the case of a single true conversion and extend it to a community—to many individuals passing through that change, and we have the pure theory of a revival of religion. It is bringing together many conversions; arresting simultaneously many minds; perhaps condensing into a single place, and into a few weeks, the ordinary work of many distant places and many years.

The essential fact is, that a sinner may be converted by the agency of the Spirit of God from his sins. The same power which changes him may change others also. Let substantially the same views, and feelings, and changes which exist in the case of the individual, exist in the case of others; let a deep seriousness pervade a community, and a spirit of prayer be diffused there; let the ordinary haunts of pleasure and vice be forsaken for the places of devotion, and there appears in reality what we call the philosophy of a revival of religion.

Another distinct element of revivals, is the unusual peace and joy awakened in the Christian's heart. To whatever it may be owing, the fact is evident, that these are times in

the Christian's life of more than usual elevation in piety; times when his peace is like a river, and his love to God and man like the waves of the sea;—times when he feels an irresistible longing for communion with God; when the breath of praise is sweet; when every thing seems to be full of God; when all his feelings prompt him to devotion, and when he becomes so impressed with the great truths of Christianity, and filled with the hope of heaven, that he desires to live only for God and for the blessing of the higher life. Earthly objects lose their lustre in his view; their brightest, gayest colors fade away; and an insatiable panting of soul leads him away from these to hold communion with the blessed Redeemer. A light—pure, tranquil, constant—is shed on all the truths of the gospel system; and the desire for the salvation of children, partners, parents, friends, the church, the world, enchains all the affections. Then to pray is easy, and to converse with Christians and with sinners is easy, and the prospect of boundless wealth, and of the brightest ornaments or honors would be gladly exchanged for the privilege of converting one precious soul.

When this occurs in a church, and when these feelings pervade any considerable portion of the people of God, there is a revival of religion, so far as the church is concerned. Let Christians live, as a body, manifestly under the influence of their religion; let feelings of devotion pervade a whole church, such as are felt in the favored times of piety, and there would be a revival of religion—a work of grace that would extend to other minds, and catch, like spreading fires, on the altars of other hearts. Let a Christian community feel on the great subject of religion what single Christians sometimes feel, and should always feel, and, so far as the church is concerned, there would be all the phenomena that exist in a revival of religion. A revival in the church is a revival in individual hearts. It is nothing more. It is when each individual Christian becomes more sensible of his

obligations, more prayerful, more holy, and more anxious for the salvation of men. Let every professed Christian awake to what he should be, and come under the full influence of his religion and there would be a revival. Such a sense of obligation, and such joy, and peace, and love, and zeal in the individual members of a church would be a revival. But in the most earnest desires for your own salvation there is no violation of any of the proper laws of Christian action. In great, strenuous, and combined efforts for the salvation of others, in unceasing prayer for the redemption of all the world, there is no departure from the precepts of Christ, nor from the spirit which he manifested on earth.

Another feature that occurs in a revival of religion is, that an extensive influence goes over a community, and affects with seriousness many who are ultimately converted to God. Many are usually made serious; many gay and worldly amusements are suspended; many persons not accustomed to go to the place of prayer, are led to the sanctuary. Many, formerly indifferent to religion, or opposed to it, are now willing to converse on the subject. Many, perhaps, are led to pray in secret and to read the Bible, who before had wholly neglected the means of grace. Many who never enter into the kingdom of heaven seem to be just on its borders, and hesitate long whether they shall give up the world and become Christians, or whether they shall give up their serious impressions and return to their former indifference. The subsiding of a revival, or the dying zeal of Christians, at some powerful temptation, or a strong tide of worldliness and vanity, leave many such persons still with the world, and their serious impressions vanish—perhaps to return no more.

The last element necessary is to have the revival produced by the power of the Holy Ghost. It is not the work of man, though human agency may be employed. Imperfections there may be; and things to regret there may be, as in all that man touches—but the phenomenon itself is the work of

the Holy Ghost; it is beyond human power to produce or control it. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth;" and such is the work of the Spirit, alike in an individual conversion or in a revival of religion. The wind, sometimes gentle, sometimes terrific, sometimes only sufficient to bend the heads of the wheat in the field, or to shake the leaf of the aspen, sometimes sweeping in the fury of the storm over hills and vales, illustrates the way in which God's Spirit influences the hearts of impenitent sinners and devout Christians. Sometimes the pliant osier bends gently before the mild zephyr, and the flowers and the fields of grain wave gently on a summer's eve; thus gently does the Spirit of God sometimes breathe upon a church and society. So calm, so lovely, so pure are those influences which incline the mind to prayer, to thought, to Christ and to heaven.

Again; the clouds grow dark in the western sky. They roll upward and onward infolding on themselves, and throwing their ample folds over the heavens. The lightnings play, the thunder rolls, and the tornado sweeps over hills and vales, and the proud oak crashes on the mountains. "The wind blows where it pleases;" and thus, too, the Spirit of God passes with more than human power over a community, and many a stout-hearted sinner, like the quivering elm or oak, trembles under the influence of truth. They see the dark cloud gathering in the sky; they hear the thunder of justice; they see the heavens flash along their guilty path; and they are prostrated before God like the forest before the mighty tempest. The storm passes by, and the sun rides serene again in the heavens, and universal nature smiles—a most beautiful emblem of the effect of a revival of religion. The means for the promotion of revivals, are the preaching of the Gospel, confessions of sin, exhortations from private Christians, prayer meetings, inviting the anxious forward for prayers, private counsel, Sabbath-school instruction, and whatever is calculated to deepen good impressions, and lead souls to God for salvation.

My strong convictions are, that the only way the gospel can essentially benefit men, is by awakening their souls to repentance, producing sound conversion. Therefore, whatever falls short of this is regarded as failing to please God or benefit the world.

THE CHURCH.

The Greek word commonly rendered church in the New Testament, literally signifies a congregation, or assembly. The congregation of Israel in the wilderness is called a church, and to the riotous assembly at Ephesus the same original word, *ekkleecia*, is applied. As used in reference to Christians, it denotes the general, *invisible* church, comprising the whole body of Christians, whether on earth or in heaven. It is also used to denote particular, visible churches, or those bodies of professed believers accustomed to assemble for divine worship and other religious purposes in one place,—as the church at Jerusalem; the church at Antioch; the churches of Galatia, and of Macedonia. This is much the more common use of the word in the New Testament.

The word is also used, though seldom, to denote the general, visible church, considered as embodying all the particular visible churches.

GENERAL OUTLINES OF ORGANIZATION.

The scriptures furnish us with some general outlines of church organization and government, from which no body of Christians is at liberty to depart. They describe, for example, the object of church organization; the character of church members; and none are at liberty to form a society for a merely moral or secular object, and, without any regard to the character of its members, call that organization the

church of Christ. Nor has any body of Christians, calling themselves a church, a right to dispense with religious worship and divine ordinances, or the ministry and officers of the church. Nor, in place of a stated pastor, would the members of a church have a right to assume the pastoral office in rotation, one after another, for a limited time. Nor in place of deacons would they have a right to substitute a church committee, chosen annually or for a shorter period.

It would also be unwarrantable to pretend that every thing relating to church affairs is authoritatively settled in the New Testament, so that nothing is left to the judgment of Christians. For example: the scriptures declare that ministers of the gospel must be supported; but they do not fix the precise amount of their salaries, or define the mode in which their salaries are to be raised. We have a general injunction, that "all things be done decently and in order;" but in what particular order many things are to be done, is wisely left to the judgment of Christians.

The truth in regard to this subject appears quite evident. There are some general outlines of church organization and government presented by the pen of inspiration; and these, when known, are to be strictly regarded. God, however, has wisely left many things to be judgedof by the light of judgment and reason, to be modified according to circumstances.

AUTHORITY FOR PARTICULAR CHURCHES.

The scriptures show conclusively that Christ intended to embody his professed followers on earth, not in one corporate, universal church, but into particular churches. Christ prepared the materials for such an arrangement during his public ministry. A particular church was fully organized at Jerusalem soon after his ascension.

It was customary for the Apostles to form such distinct churches in the cities and villages where they preached, and

converts were gained to Christ. About thirty churches are specifically named in the New Testament, besides a larger number referred to in more general terms.

These churches were not national or of a provincial character. When the churches of a particular country are named, they are referred to in the plural number. The churches of Judea, Syria, Galatia, Asia and of Macedonia, and not the church of those places. At Cenchrea, the port of Corinth, the Apostles saw fit to gather a distinct church although there was a large church at the city of Corinth, five miles distant.

These particular churches were distinct organizations, having their own officers and members. To be a member of one church did not constitute membership in another; nor did the holding of office constitute the person holding it an officer in any other church. The teachers in the church at Antioch were not teachers or members of the church at Ephesus.

The apostolic churches were composed, each of them, of Christians, who were expected to come together *in one place* for public worship, and for celebrating the ordinances of the Gospel. On all occasions of common interest and concernment, the members of a church, and even of the largest churches, were accustomed to come together. The church of Jerusalem were assembled on the day of Pentecost, "with one accord and in *one place*." When messengers from the church at Antioch went up to Jerusalem, with the question respecting circumcision, the apostles, elders, and the *whole* church came together to consider and advise in relation to the question. Paul and Barnabas, returning from their missionary tour, "gathered the church at Antioch together, and rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." "Upon the first day of the week the churches at Troas *came together* to break bread." The church at Corinth were accustomed to "come together into one place," to attend upon divine worship, and

to administer the discipline of the church. By the express appointment of Christ, the administration of discipline belongs to the whole church, therefore the church must necessarily come together in one place, to transact this painful but important work.

It is therefore certain, that Christians, under the ministry of the Apostles, were collected into distinct and separate organizations, called churches, each having its own members and officers, and each consisting of such as were accustomed to assemble in one place for religious worship, and for transacting the affairs of the church. If this simple plan of the Apostle had been continued, one of the stepping-stones to Romanism would have been removed, and a principal source of ambition and corruption would have been kept out of the church. Under apostolic arrangement, the Sees of Rome, Antioch, Alexandria, and Constantinople, would never have been converted into princely thrones, and aspirants would not have waded into them through scenes of turmoil and blood.

CHURCHES VOLUNTARY ASSOCIATIONS.

The Churches in the days of the Apostles, were voluntary associations. The Apostles exercised no compulsory power to bring members into the churches. Those who joined the churches did it freely and of their own accord. The three thousand baptized on the day of Pentecost acted freely. So did the Ethiopean eunuch, Saul of Tarsus, the Phillippian jailer, the family of Cornelius, and every other person who, at that period, was added to a Christian church. There was nothing like compulsion in any case. Churches were then, and ever should be, strictly voluntary associations.

While every church of Christ is a voluntary association, every voluntary association is not a church. It is therefore necessary to determine what there was peculiar in those voluntary associations, which went to constitute them churches of Christ.

1. These associations consisted of persons of a peculiar character. They professed faith in Christ. They gave credible evidence of piety. Those "who were pricked in the heart," and repented and "gladly received the word," were admitted on the day of Pentecost. When the Samaritans "*believed* Philip, preaching the things concerning the kingdom of Christ," he received them to baptism and to the church. Peter baptized Cornelius after he had received the Holy Ghost, and no one could reasonably forbid water. Ananias was hesitating about the baptism of Saul of Tarsus until a voice from Heaven repeated, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings and the children of Israel."

The terms of admission to the apostolic churches were explicit and definite; and the same qualifications should be the terms of admission to all visible churches of Christ.

2. Those voluntary associations not only consisted of persons of a particular character, but they were formed on a peculiar basis, viz., that of the holy scriptures. In establishing churches, all who would imitate the Apostles, must build entirely on the platform of the scriptures. Their constitution and by-laws must be the scriptures. All who become connected with a church must be required to take the scriptures as their rule. They must believe what the scriptures plainly teach, and promise to obey, so far as able, all the scriptures enjoin. Here is a very important particular in which the churches of Christ differ from all other voluntary associations.

3. The *object* for which churches are formed and sustained is of a peculiar character. The object for which professed believers become associated in a church is, to promote not merely moral or secular, but spiritual purposes. Their object is, to maintain the worship and ordinances of the Gospel; to promote by all proper methods, the edification of each other; and to labor more efficiently than would otherwise be possible, for the advancement of Christ's kingdom and the salvation of souls.

This briefly is the object of Church organization; an object gloriously distinguished from all other associations existing among men. A church, then, is an organized body of professed believers in Christ; formed on the basis of the Holy Scriptures; and having for its object the maintenance of the worship and ordinances of the Gospel, the edification of its members, and a more efficient action in promoting the cause and kingdom of Jesus Christ.

THE CHRISTIAN'S NAME.

Church members have names by which they may be distinguished; names of honor and significance; names attended with the things signified. By the enemies of Christ his followers were called Galileans, Nazarenes, and other names of contempt. Among themselves they were called saints, disciples, believers and brethren. In the city of Antioch, famous for the vice and debauchery of its citizens, a city which received its name from the bitterest enemy the Jews ever had—Antiochus Epiphanes—a city rich and powerful,—the disciples were first called CHRISTIANS. This name embraces all their other names, and therefore is the appropriate name. The apostolic church acknowledged this name, and whether it was given by divine appointment, or whether it grew out of the nature of the case, is hardly worth while to be argued. Many of the learned have contended that the word "called," in the phrase, "the disciples were called CHRISTIANS first in Antioch," when critically examined, and traced to the root, shows clearly that they were called Christians by divine appointment. It would be scriptural for the churches to refuse to be called by any other name. Let it be *Christian*, correctly pronounced. This is a Catholic name intending to bury all party denominations, and strongly bind the wearers to be Christians indeed, and to form their temper and practice upon the sacred model of Christianity.

CHRISTIAN EQUALITY.

In the capacities, talents and duties of church members may be inequalities; but God has revealed a dispensation that entitles to equal favor, protection, rights, privileges and blessings. The ministers and members of Christ's churches are equal. There are no scriptural grades in the New Testament ministry. In the churches there are no privileged classes.

Christianity is looked upon as being one in all denominations; hence the established principle is, that, aside from human appendages, and superadded redundances, all Christians, whoever they may be, and wherever they are found, are one and equal; and when God removes "the hay, the wood and the stubble" this oneness and equality will fully appear. Therefore Christians are bound by the most sacred principles to love, respect and fellowship every person who gives satisfactory evidence of a new heart, and a godly disposition; notwithstanding the errors we may conceive him to have imbibed. Any course pursued towards Christians differing from this is only an exhibition of intolerance and bigotry.

CHRISTIAN FELLOWSHIP.

"If we walk in the light, as he is in the light, we have fellowship one with another." Notwithstanding the necessary connection and intercourse of ministers and members of their own churches, it is a prominent sentiment of the New Testament to extend the hand of fellowship to any one who gives evidence of true piety. The bond of Christian fellowship is Christianity itself. And although men of the same views, of doctrine and practice, may enjoy more peace, comfort and edification by being connected with a church of their views still all Christians should unite in the worship of God, and in his ordinances; hoping and expecting to arrive at the same heaven of eternal rest, where none will be asked to

what church they belonged in this world; where all will be judged as saints or sinners, and not after the name of the peculiar sect to which they may have belonged.

Christian Fellowship does not imply indifference to doctrine or practice; but it repudiates bigoted sectarianism, and regards every spirit of intolerance and persecution as unscriptural and anti-Christian.

OFFICERS OF THE CHURCH.

There are two distinct orders of officers in the church of Christ,—pastors and deacons. There may be differences in degree among church officers, but not amounting to a difference of order. There may be pastors, missionaries, and evangelists, as among the Apostles there were prophets, evangelists, pastors, and teachers; while all were classed under the same general *order*. There are two distinct orders in the church of Christ. One class has charge of the spiritual concerns of the church,—the other, the temporal concerns; the one denominated elders or bishops, the other, deacons.

The officers of the church of Christ are officially qualified or constituted by ordination. This is according to the example of the Apostles. The first deacons were ordained. I know no reason why they at the present time should not be set apart to their very responsible office after the same manner. Ministers should be ordained. Until they are ordained they are not properly invested with the office of a minister, and are not qualified to administer the sacraments of the church. The scriptures denote that bishops and elders, or presbyters are the same officers, and therefore bishops or elders possess the power of ordination. In the New Testament, and in the first ages of the church, we find the work of ordination invariably performed by ministers. Indeed, it is properly committed to ministers; and should never be undertaken by others, except in cases of extreme necessity, such as know no law. In addition to the deacons, a church committee may be chosen as "helps" to the deacons to look

after offenders, and to seek to reconcile difficulties, and to aid in the enforcement of proper discipline. There may be chosen a clerk to keep the records as aiding the deacons; although the scriptures confine this work to the order of deacons.

CHURCH DISCIPLINE.

The discipline of the church includes those principles and rules which are adopted, with a view to the purity, order, peace and efficiency of its members. It has respect to that course of treatment which churches are called upon to pursue towards offending members, including instruction, warning, admonition, reproof and excommunication.

The proper subjects of church discipline are offending members; those who have entered into covenant with the church, and placed themselves under its watch and care, and who are known to walk in a disorderly manner. With such persons the church is bound to have recourse to discipline. It is required to take measures with them for their reformation, and if not successful in that, their exclusion.

The power of discipline is lodged in the church. It is the duty of individual members to use the milder methods of reproof; but where these fail, it belongs to the church, as a body, publicly to admonish and exclude the offender. This is the natural right of the churches. As it belongs to them to admit members, they should have the right, in case individuals prove unworthy, to exclude them. This right is expressly recognized in the New Testament. To the aggrieved brother Christ says, "tell it to the church; and if he neglect to hear the church, let him be unto thee as an heathen man and a publican." This evidently implies that it belongs to the church to hear and judge of offenders, and to admonish and exclude the offender, if no reform or just satisfaction is obtained. The Apostle to the church of Corinth says, "purge out the old leaven; put away from among yourselves that wicked person." To the church at

Rome he writes, "mark those which cause divisions and offences, and avoid them." To the church at Thessalonica he says, "withdraw from every brother that walketh disorderly." It is therefore evident that the power of discipline is vested in the churches, and that on them rests the solemn responsibility of maintaining it.

CALL TO THE MINISTRY.

The Gospel Ministry must not be regarded as a trade, nor as a profession which a man has a right to take up and lay down at pleasure. It must not be regarded as a business for which a man, wishing to enter it, can prepare himself, as for any secular employment. It should not only be regarded as sacred in itself, but also as sacred and divine in the call and qualifications of those who acceptably and usefully exercise the office. God calls none to his ministry who do not give evidence of sound conversion and vital piety. They must also be so exercised in mind on the subject as to evince a strong and ardent desire for the spiritual welfare of mankind; so much so as to lead them to a willingness to make sacrifices for the cause of Christ, and to suffer themselves that others "may obtain the salvation that is in Christ, with eternal glory."

Such exercises alone, are not, however, to be regarded as sufficient evidence of a valid call to the gospel ministry; they should be accompanied with a good natural understanding, and an *aptness to teach*. When such persons, by the improvement of their gift, manifest that God has chosen them to teach and preach Christ, it is the duty of the church and the ministry to encourage them, and to hold up their hands, by giving their approbation both verbally and in writing.

When men are called of God, He will open the way before them, and if they obey him, he will bless their labors. But if young men entering the ministry will be prepared to accomplish the greatest amount of good possible, they must wholly give themselves to God and to the work, making all possible improvement by storing their minds with useful knowledge, especially a thorough knowledge of the scriptures.

Christian Theology.

"For I Give you Good Doctrine."—Bible.

D. P. PIKE, Editor. B. F. CARTER, Agent.

VOL. 1. NEWBURYPORT, OCT. 15, 1855. NO. 10.

PROSPECTS OF THE CHURCH ON EARTH.

Before the end of this world the Gospel of the kingdom is to be preached in all the world for a witness. At the present time there are many things which seem to impede the progress of Christianity. It is thought by many that prior to the return of Christ there will be a period of great triumph to the Christian church. That "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." God shall bless, and all the ends of the earth shall fear him. All kings shall fall down before him; all nations shall serve him. Men shall be blessed in him; all nations shall call him blessed. "In the last days the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. The glory of the Lord shall be revealed, and all flesh shall see it together." "Jerusalem shall be called the throne of the Lord, and all nations shall be gathered unto it, neither shall they walk any more after the imagination of their evil heart. His dominion shall be from sea to sea, and from the rivers unto the ends of the earth." "There was given him (Christ) dominion and glory, and a kingdom, that all people, nations and languages should serve him. And the kingdom and dominion and greatness of the kingdom under the whole

heaven, shall be given to the saints of the Most High." The Apostle has said, "every knee shall bow and every tongue shall confess." And the Prophet says, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

There are various attempts to harmonize prophecy. Some have the sentiment that Christ will return, and mortals and immortals will live on the earth a thousand years. Prophecy that will not harmonize this side of the thousand years, is, of course, for fulfilment placed beyond the thousand years after they expire. Another class of prophetic interpreters place the beauties of the church triumph after the return of Christ, and after this world has been purified by fire. The first thousand years of that "new heaven and new earth" is the peculiar enjoyment of the saints, being the blessed and the holy of the "First Resurrection." There are others who talk of a millennium; and that is to be a thousand years under the gospel reign, in which commences a most glorious state of things. The noise of war ceases. Swords are beaten into ploughshares, spears into pruning hooks. The bonds of slavery are sundered. The yoke of oppression is broken.—The oppressed are set free. Every man sits under his vine and under his fig-tree, and none makes him afraid. This they call the "good time coming."

It is possible that all the above systems may be erroneous. The word Millennium is not a scriptural term; it signifies a thousand years. The phrase "thousand years" occurs several times in the twentieth chapter of the Book of Revelation. The term Millennium is used in reference to that period. There is no other place in scripture that speaks of a thousand years as indicating a period in prophecy; therefore, whatever proof there is in the scriptures of a thousand years rest, or relief from the power and temptation of sin and Satan before or after the resurrection, it must be obtained from the

twentieth chapter of Revelation. The statement of loosing Satan and his consequent operations, are serious objections standing in the way of a future Millennium. The binding of the devil and then setting him loose again to do more mischief, does not seem to be in keeping with a "good time coming," if we would enjoy that season without future forebodings. A Millennium of any sort has always had insurmountable difficulties, or astonishing inconsistencies attending it. It has always been difficult to harmonize the idea of any sort of a Millennium with the rest of the Bible; and then it will not harmonize with its own parts. I apprehend the difficulty lies in calling that literal in the twentieth chapter of Revelation, which is symbolical. I apprehend whatever advances the gospel and church of Christ may make on earth, it will not constitute a thousand years Millennium; if Christ taught correctly, when he comes he will find many like the antediluvians and men of Sodom. Both will grow together until the harvest—the end of the world. They will say, "peace and safety," till "sudden destruction comes upon them, and they shall not escape."

Whatever may be said of our future growing prospects on earth as the church of Christ, I would advise against all vain, delusive hopes and false security, arising from an ill-founded and unscriptural expectation of a day of universal peace without sin, short of that eternal state which lies beyond the Judgment of the Great Day; the perdition of ungodly men; and the making up of God's jewels, when the righteous shall shine forth as the sun in the kingdom of God.

TRINITY.

The doctrine of the Trinity, as defined by the Creed of the Theological School at Andover, Mass., asserts that "in the God-head are three persons, the Father, the Son, and the

Holy Ghost; and that these three are one God,—the same in substance, equal in power and glory." Dr. Watts has abridged this definition in saying of the Trinity,—

"God the Father, God the Son,
God the Spirit, three in one."

Dr. Waterland, a pre-eminent writer upon the Trinity, says, "by person I certainly mean a real person, an *hypostasis;* no mode, attribute, or property. Each divine person is an individual, intelligent agent; but as subsisting in one undivided substance, they are all together in that respect, but one undivided agent. The church never professed three *Hypostases* in any other sense but as they mean three persons." Dr. William Sherlock, one of the most learned and respectable dignitaries of the Church of England, and celebrated as a polemic writer, says of the Trinity, "it is plain the persons are perfectly distinct, for they are three distinct and infinite minds, and therefore three distinct persons; for a person is an intelligent being, and to say there are three divine persons, and not three distinct infinite minds, is both heresy and nonsense. The distinction of persons cannot be more truly and aptly represented than by the distinction between three men; for the Father, Son and Holy Ghost are as really distinct persons as Peter, James and John. We must allow the divine persons to be real, substantial beings." Dr. Hopkins says, "the blessed Trinity, in the one God may be considered as a most exalted, happy and glorious society or family, uniting in the plans of divine operations, especially in accomplishing the work of redemption. In this, each one has his part to perform, according to a most wise, mutual regulation or agreement, which may be called a covenant. In performing these several parts of this work, one acts as superior, another as inferior; or one acts under another, and by his authority, as appointed or sent by him. This, by divines, is called the economy of the work of redemption. According

to this economy, the Son, the Redeemer, acts under the Father, and by his will and appointment, and in this respect takes an important part; and in this sense he is supposed to speak, when he says, *the Father is greater than I.*"

The Encyclopædia of Religious Knowledge, edited by Rev. J. Newton Brown, defines the Trinity to be, "the union of three in one generally applied to the ineffable mystery of three persons in one God, Father, Son and Holy Spirit. The term, which might more properly be expressed by *triunity*, corresponds to the *trinitatis unitas* of Tertullian. It was less properly expressed by the Greek fathers by the word *trias*, a term which had been employed by certain Platonic philosophers, when they spoke of the many triads in the Deity, but was first introduced in application to the Christian doctrine by Theophilus of Antioch, in the second century. This Tertullian rendered into Latin by *trinitas*.

Rev. Dr. John Dick, in his lectures on theology of the Trinity, observes, "The doctrine which I am about to illustrate, is thus expressed in our confession of faith: "In the unity of the Godhead, there are three persons, of one substance, power and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is the eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son." The sum of this definition is, that while there is only one divine nature, there are three subsistences or persons, called the Father, the Son, and the Holy Ghost, who possess not a similar, but the same numerical essence; and that the distinction between them is not merely nominal, but real. The term which has been used to express this doctrine is *Trinity*, a compound Latin word, signifying THREE IN UNITY. The Greeks use the word *trias*, which serves the purpose; although it does not so explicitly convey the idea of a three-fold distinction in unity, its proper meaning being *numerus ternarius*, or *ternio*, the number three.

Some think the word Trinity was first used in a synod which met at Alexandria in the year 317; but others assign to it an earlier date, and give as the author Theophilus of Antioch, who flourished about the year 162."—Dick's Theology, vol. 1, page 286,

Concerning Theophilus of Antioch, the translator of Masheim, remarks, "He was the first who made use of the word Trinity, to express the distinction of what divines call persons in the Godhead. The Christian church is very little obliged to him for his invention. The use of this and other unscriptural terms, to which men attach either no ideas or false ones, has wounded charity and peace, without promoting truth or knowledge. It has produced heresies of the very worst kind."

The phraseology peculiar to the doctrine of the Trinity is, Triune, Triad, God the Son, God the Spirit, God the Holy Ghost, Jehovah, Jesus, God-man, God-mediator, incarnate God, first person, second person, third person, three in one, one in three, three equal persons in the Godhead, three-one God, the sacred Three, eternal Three, two natures, double nature, human and divine nature, very God, very man, co-equal, co-eternal, co-essential, eternally begotten, eternally proceeding, eternal Son of God. The Bible student readily discovers that Christ and the Apostles never employed any of the above phrases. It is not, therefore, heresy to abandon their use entirely. It is sufficiently distinct to say, respecting this subject, "I and my Father are one." "My Father is greater than I." "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." There can be no lack of evidence to sustain an evangelical character, if we adopt and use precisely the phraseology employed by Christ and his Apostles. What they taught let us receive in the fullness of their spirit. If Christ and the Apostles should come from heaven and preach precisely the same gospel they did when on earth, no one

would dare question the soundness of their faith, or say they did not preach the *whole* truth, because they were never heard to express their thoughts of God, his Son and the Holy Ghost, by any of the terms and phrases above named. The doctrine of the Trinity has to be explained by seeking a signification independent of the scriptures; and in its application to Christian theology it receives the signification of an "ineffable mystery," and as a mystery we leave the subject, and lay aside the use of the term as wholly unnecessary.

CHARACTER OF CHRIST.

One of the most prominent and frequent titles applied to Christ in the scriptures is, "Son of God." This title is applied to him not as a title of office; he is called the "Son of God" in a proper sense. The Father says of Christ, "This is my Son;" and Christ says of the eternal God, he is "My Father." The Father, the Son, the disciples, the convinced murderers of Christ; and even devils, with one voice declare Jesus to be the "Son of God." This is the true meaning of his sonship, because the scriptures repeatedly say he is the "begotten of God," "The only begotten of the Father," "The only begotten Son of God."

Christ is not therefore a created being, nor the natural son of Joseph and Mary; for then it would appear that Christ is no more competent to save the world than some other devout man. The doctrine that presents Christ as a human, created being, is wholly unscriptural, and subversive of the whole plan of salvation.

Created nature may differ altogether from the nature of him who creates. God created our first parent with a nature inferior to his own. The nature of the *begotten* must necessarily agree with the nature of him that begat. This being

a universal law, therefore the son whom God begat, is not human but divine.

In the origin of Christ, by the scriptures, we are carried far back beyond visible and mortal things. He existed before he appeared on earth. He that existed before, when he appeared on earth was "made flesh," and he that had been invisible was then "beheld." Christ says he existed "before Abraham;" and that he was with the Father "before the world was;" that he "proceeded forth and came from God, and came unto this world," and that when "he left the world, he went to the Father and ascended up where he was before." Christ was present at the creation, and all things that God created were created by him; for "God created all things by Jesus Christ," saith the inspired Apostle. In this view of the nature and character of Christ a glorious harmony and beauty appear extending to his work and offices as Mediator, Savior, Redeemer, Prophet, Priest, King and final Judge. Christ with a name better than the angels, reigns above all heavens, angels being made subject to him. As Lord of all, he commands the obedience of all; and saves all who submit to him; but will at the last day bring forth his enemies and slay them before him.

The period of his mediatorial office is limited. He reigns "till he has put down all rule, and all authority and power. Paul says when the end cometh, "he shall have delivered up the kingdom to God, even the Father. Then shall the Son also himself be subject to him that put all things under him, that God may be all in all."

From the scriptures, therefore, we have set forth an ample Savior, "able to save to the uttermost all that come unto God by him," "for he ever liveth to make intercession for us."

THE HOLY SPIRIT.

From time immemorial God has held converse with his intelligent creatures through that essence of his nature which the Bible denominates "the Spirit." This divine and incomprehensible agent under the gospel dispensation has wrought wonders and revealed secrets that had been hid for ages. Its nature is sufficiently made known by terms used in the scriptures to designate and describe its operations among men.

"Spirit," "Holy Spirit," "Spirit of God." These phrases show that in its nature it is not only immaterial, but of the nature of God. The revelations to the prophets were by the Holy Spirit. It rested on Christ without measure. By its influence the past was brought to the remembrance of the Apostles, and by it was their power manifested. It fell upon the Apostles' congregations, and by it their hearers were awakened. It is this essence of the divine mind that reproves the world; and this is the mighty, invisible agent that sets home truth, awakens fears, strengthens sinners to lay hold on Christ, and fills the believer's mind with pure and heavenly joy. Without it the gospel would fall powerless upon the hearts of careless sinners, and forever cease to turn them from darkness to light. To doubt or deny the necessity or the agency of the Holy Ghost, both in conversion and in Christian progress, is to assume the position of a mere philosopher or formalist. "The Spirit helpeth our infirmities." "If any man hath not the spirit of Christ he is none of his." "The Spirit searcheth all things, yea, the deep things of God." By this Spirit Christ went and "preached to the spirits in prison," and by this spirit he was "quickened" from the dead; and it is this spirit that will "also quicken our mortal bodies," at the resurrection of the last day. That this Divine Comforter might come and execute a glorious mission, Christ left earth and ascended far above all heavens

to his throne and glory which he enjoyed before the world was. Its mission was then announced to be for the conviction of sin, the conviction of righteousness and the conviction of judgment. The reason of this three-fold conviction of the Comforter was thus described: "Of sin because they believe not in me; of righteousness because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." This mighty mission of the spirit is still going on. In its work it awakens converts and convicts perishing sinners. It witnesses with the new-born, and takes the things of Christ and shows them to his people. It leads unto all truth and illuminates the valley and shadow of death.

SANCTIFICATION.

"But ye are washed; but ye are sanctified; but ye are justified, in the name of the Lord, and by the spirit of our God." Sanctification signifies being made clean, or holy, or separated to holy use. It is a glorious work of God's grace in the soul, by which it is renewed after the image of God, and set apart for his service. It is an estimable privilege and an all-comprehensive duty. It is a divine, internal, and a necessary work placed by the Apostle as preceding justification. Justify means to acquit, and there can be no acquittal before there has been a cleansing. No setting apart, until pronounced clean, fit for the Master's use. The evidences of sanctification, or holy reverence for God, earnest regard for the right, patient submission, hatred of sin, communion with God and his Son Jesus Christ, a delight in the word and ordinances of God, and a marked but unaffected humility, accompanied with prayer, confidence, praise and uniform obedience. It is received at regeneration, and is inseparably connected with justification in the doctrine and promises of the gospel.

JUSTIFICATION.

This is an acquittal from guilt—a judicial act declaring a person righteous and entitled to the approbation and protection of government. Men are justified because in a gospel sense they have become just, have complied with the requisitions of the gospel and forsaken the ways of sin.

NATURE OF JUSTIFICATION.

Justification, pardon and remission of sin, are terms of the same import. "I tell you this man went down to his home justified, rather than the other." The term justified in this place signifies pardon. The publican confessed himself a sinner and asked mercy as such. "Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things from which ye could not be justified by the law of Moses." The Apostle evidently shows that forgiveness of sins and justification means the same thing, one term being used to explain the other.

We are accepted in Christ Jesus, and his righteousness avails; for this acceptance is the great means of procuring pardon of sin. But it is not strictly *imputed*, and we do not stand right in the eyes of the law on account of such imputation. God makes no assertion that we stand right in the eyes of the law only as the conduct comports with its moral prescriptions. We only stand right in the eyes of the gospel, the new covenant; and are entitled to justification on this ground, and not on a system of sinless obedience. In short, the righteousness which is imputed or reckoned to us is personal and not wrought by proxy. God justifies us for what we are,—reformed subjects of his grace. Our repentance, faith, love, and submission are considered genuine. God

delights in us. Our Justification is by faith; we have "peace with God through our Lord Jesus Christ." God, therefore, places a true estimate upon every transaction, justifying none in sin, but declaring us righteous when we are so in the sense of the gospel.

PERSEVERANCE.

Perseverance of saints is the Christian's victory over the world, so that his name will not be blotted out of the book of life. The first and great question that should interest Christians upon this subject, is: how are saints to persevere? What saith the scriptures? "As ye have therefore received Christ Jesus the Lord, so walk in him; rooted and built up and established in the faith, as ye have been taught abounding therewith in thanksgiving." The church at Thessalonic received some excellent directions upon the subject. "Prove all things. Hold fast that which is good." "Abstain from all appearance of evil." And as a consequent blessing the Apostle adds, "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

Believing the truth, and persevering according to the aforenamed direction, and being sanctified of the Spirit, are the conditions on which saints in character are "chosen to salvation from the foundation of the world." God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." In order, therefore, to make your "calling and election sure," there must be faith and perseverance according to gospel principles "Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to

godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

From this inspired declaration saints may learn that they must persevere by "holding the beginning of their confidence, steadfast unto the end." They must *continue to do the will of God.* "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Christ distinctly commands Christians to watch and pray, that they enter not into temptation.

Again; Christ declares that "every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth that it may bring forth more fruit." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

According to this plain statement, we must not only be in Christ, but must *abide in him* in order to receive what we ask, or in other words, to be saved. As the Christian abides in Christ, he trusts in Him who will keep him, by the power of God unto salvation. He shares in the benefit of Christ's intercession. The promises of the gospel to the saints are from the consideration that they abide in Christ. The plain doctrine of the gospel is sufficiently clear, that all are to fear least they come short. The Apostle feared least after he preached to others he might become a cast away. Where there is no danger it is unwise and unreasonable to fear.

The theory, "once in grace always in grace," is not clearer from fear. In that theory it is constant doubt whether they are in grace or not; hence the doctrine of uncertainty about personal regeneration is apparent. The true sentiment, therefore, of this subject, is to urge final perseverance—faithfulness until death; then the crown of life is sure. "If ye do these things ye shall never fall;" but if ye do them not, then expect to come short; and the Apostle says, "it would have been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them."

PRAYER.

Prayer is an acknowledgement of God's perfection, and includes a belief in our obligations to the Infinite One. It includes adoration, giving of thanks for received mercies, an humble confession of sins, and a fervent supplication for blessings for ourselves and for others. Prayer may be vocal or mental. When vocal it is an external act, and has, or should have a correspondence of the will and affections; when mental the acts are conceived in the mind, but not expressed in words. The Westminster Catechism affords a beautiful signification of prayer. "Prayer is the offering of our desires to God for things agreeable to His will in the name of Christ, with confession of our sins, and a thoughtful acknowledgment of his mercies." Prayer may be classified into private, family and public.

1. Private Prayer. The design of secret prayer is to bring the person into direct communion with God, there to confess sin and cultivate personal piety in the heart. Christ distinctly enjoins this duty. "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in

secret shall reward thee openly." Christ not only commanded, but gave the example upon this point. He often privately retired that he might "pray." There is a glorious enjoyment flowing from the true performance of this duty.

2. Family Prayer. The parental relation, with its great responsibilities, adds to the interest of this kind of prayer. God requires of Christian parents that they bring their children up in the nurture and admonition of the Lord. It is their duty to instil into their youthful minds the principles of Christianity, both by precept and example. The good effects of family prayer are numerous. Here in hours of family worship children are taught to lisp the praise of their God. Early impressions are easily made on the youthful mind, and remain indellible in advanced age. Some of the sweetest home reminiscences of our childhood are connected with the hours of family devotion. How the influences of those hours follow to restrain from vice and to encourage the heart to trust in God. Nothing is more deplorable than a home where the sound of daily family prayer is not heard. A prayerless family! Sad the thought, and dark the influence.

3. Public Prayer. The course of the Jewish synagogue worship became the model of that of the Christian church; and that consisted in prayer, reading, singing, and explaining the scriptures. The command to preach the gospel indicates that persons should assemble to hear it. The service of Christian assemblies must be spiritual necessarily, and should include the exercise of prayer, singing, and reading the scriptures. The benefits of public prayer were seen in past ages, and are being witnessed in these modern times. Prayer of all kinds should be comprehensive and short, especially family and public prayers. The recorded prayers of the Bible are generally short, and directly expressed. The beauty and power of prayer is often lost by unnecessary length. The utility of prayer is established from the fact that God commands it as a condition on which we are to

receive certain favors. The reasonableness of this condition is obvious from the dependence of all creatures upon Him.

THE SABBATH.

ITS ORIGIN. "Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because in it he had rested from all his work which God created and made." This day was sanctified by God, evidently showing that it was to be considered sacred, not merely by any particular people, but by the human race generally. This day was evidently sanctified and instituted previous to the giving of the law of Moses. The following is the command for the observance of the Sabbath at the giving of the law. "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh is the Sabbath of the Lord thy God; in it thou shalt not work; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh. Wherefore the Lord blessed the seventh day and hallowed it." The observance is not therefore confined to any particular people; it is universally binding. It is among the ten commandments, containing the moral precepts of God to man. Part of the duty of the Sabbath was to meet together for worship and the reading of the scriptures. "Six days shall work be done; but the seventh is a Sabbath of rest; a holy convocation." "Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day."

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"For I Give you Good Doctrine."—Bible.

D. P. PIKE, Editor. B. F. CARTER, Agent.

VOL. 1. NEWBURYPORT, NOV. 15, 1855. NO. 11.

SABBATH UNDER THE GOSPEL DISPENSATION.

Under the new dispensation, the first day of the week is observed as the Sabbath. In this change the Christians observe the force of the first precept by keeping the seventh part of the time. "Six days shalt thou labor." Every seventh day in rotation is to be sacredly observed. There are worthy indications that the day on which the Gospel Sabbath is to be kept, should be specially honored under the new dispensation. On that day Christ our Savior rose from the dead; and on the same evening assembled with his disciples; one week from his resurrection he met with them again. He therefore sanctions this day as sacred by his presence with his disciples. The day of Pentecost, when the Spirit was so wonderfully manifested, was the first day of the week. Primitive Christians, in all places, were accustomed statedly to assemble on this day of the week, to worship and celebrate the Lord's Supper. The beloved John, on the Island of Patmos, declares he "was in the Spirit on the Lord's day;" a name which has continued to distinguish it. The early Christian fathers refer to this day as set apart for religious worship. The precept of the Sabbath requires us to consecrate, for the service of God, one whole day in seven, reckoned like other days, according to the established mode of computing time. It requires us to abstain from worldly employment, both of the body and the mind,

and from all unnecessary words and thoughts respecting worldly subjects; likewise from recreations and amusements. There are duties, of course, which form exceptions; as first, those of necessity; work that cannot be done on a previous day or deferred till the next. We must travel to and from the house of worship, and many such duties. Secondly, necessary works of mercy. If our fellow men are in distress, we should administer to their relief. In like manner proper care must be exercised towards animals.

The Sabbath is an emblem of the heavenly rest where sin will never appear, and the citizens of the heavenly Jerusalem will be employed in the highest devotion. It is well to spend this time in devotional exercises, in prayer, religious reading, meditation and pious conversation; to observe public worship, the ordinances of the gospel, and engage in the pious instruction of the youth of the Sabbath school. "REMEMBER THE SABBATH DAY TO KEEP IT HOLY."

DEATH.

Sin has entered the world, and death by sin. "The wages of sin is death." "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Our mortal bodies must return to their kindred earth. This is the great debt which all who live must pay. The strong men must bow themselves, and the daughters of music must be brought low. The silver chord must be loosed; the golden bowl, filled with the choicest dainties, must be broken,—the pitcher at the fountain must be dashed; the brilliant eye must be quenched, desire must fail, and death's icy hand seize the quivering frame. Man must go to his long home, and mourners go about the streets.

Death is the separation between the soul and the body. The soul survives, while the body has returned to dust, and returns to God to give up its account.

DEATH ENDS PROBATION.

The general tenor of the scriptures deny the idea of a probation beyond the grave. The Bible represents this life as the seed time, and the only period in which to lay up treasures in heaven. If we in life sow to the flesh, we shall of the flesh reap corruption. The rich man and Lazarus, after death, are presented as having their conditions eternally settled. Beyond the grave there is no change of worlds, and every person there will be regarded according to the deeds done here in the body. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." The offers of the gospel are spread out in this life, with the gracious invitation, come, for all things are ready. "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

Death is inflicted on account of sin. Sin is not imputed where there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. It still reigns over those that have not sinned after the similitude of Adam's transgression. Infants die, although not capable of actual disobedience. Whatever they lost involuntarily in Adam, is secured to them involuntarily in Christ. Their bodies return to dust, but are restored in the resurrection to a better situation than before the first transgression.

The bodily existence of believers is restored in the resurrection, and why deferred until that time we need not enquire. By death the Christian is constantly reminded of the sad effects of sin, the necessity of keeping near the feet of Jesus, where it is his privilege to grow up into Christ. It is a glorious thought that there is an hour when the followers of

Christ will know that death is destroyed, and they made kings and priests unto God.

It has pleased God that Christians should live by faith. They have here their affliction. Like other men they die the death of the body, but Christ is with them, and they fear no evil.

INTERMEDIATE STATE.

The consequences of death to the human body are obvious. Immediately on the departure of the soul the body becomes senseless, lifeless; is consigned to the grave, and soon moulders back to dust. But this is not all. The scriptures assure us that the spirit does not die with the body. When we look upon the solemn and placid face of the corpse after the death struggle, we are not warranted to believe that the intelligent soul, which a moment before communed with us, has ceased to act, or is locked up in that frozen form to descend with the body to the grave. The spirit is not a vapory, ærial, or fluid substance, pertaining to the body and dependent on its physical organization. It does not fall asleep at death to wake no more till the resurrection. There is no annihilation of the conscious existence of the soul.

Suppose that the period between death and the resurrection should seem as nothing to the righteous, when they awake from their oblivious sleep. What living person can persuade himself that it is of little consequence whether Noah, Abraham, Lot, Isaac, Jacob, and Moses have been for three or four thousand years in the glories of heaven, or in a state of annihilated existence? It is on the *living*, not the dead, that God's revelation was designed to act. Can it be a matter of indifference with the living saint, whether our friends who have died in the Lord, together with the millions of millions of his people who have ended their course on

earth, are now in a state of annihilation, or are glorifying and enjoying God in a brighter and better state? How can it be a matter of small moment whether we are to be, in a few days, in the world of retributions, or for years to remain as if we had never been? What dying Christian has, or can have the stoicism to consider it all one whether he is going directly to enjoy the blessed Redeemer, or to be petrified for unknown ages in the marble slumbers of the silent grave?

When Stephen was being stoned to death, on his dying vision a dawn of heavenly glory beamed; and is it of little importance whether the curtain of death intercepted it, and laid an oblivious night of ages on his soul, or whether his blest being, in visions of delight, is now drinking in the light of heaven, and his freed spirit ranging the glorious unknowns of a higher life?

When death shall come to stare us in the face, and lay on us his icy fingers, we shall be anxious to know its immediate consequences,—whether we are to pass into the warm embrace of our Redeemer and the sweet fellowship of angel spirits, or be consigned for ages unknown to the horrible gloom of the annihilation of conscious existence.

The importance of this subject is a sufficient reason why we should search the scriptures, and determine what light they shed upon the existence of disembodied spirits. Do they teach that between death and the resurrection, the souls of men, disembodied, are in a state of living, active, conscious existence, enjoying or enduring the retributions of eternity?

None but atheists deny that there is a God, who is himself a pure Spirit, independent of all material organization. This God has created celestial spirits which the scriptures denominate angels. These angel-spirits are not independent as is their Creator. They live not by underived strength. They have knowledge; but they shine with borrowed lustre. God, the Infinite Spirit, is unlike all created spirits. It is a

plain matter of revelation that God has peopled the heavenly worlds with a race of spirits not dependent on material organizations. It is also clearly manifest that God has created another order of spirits, and placed them in connection with material bodies. Man considered as an animal, and man considered as a rational soul, is of two natures;—the one in common with the brute creation, the other with the angelic hosts. Man, therefore, upon this earth, is a complex being, partaking of both the mortality of the animal and the deathlessness of the angel.

The question proposed, however, is to be settled by revelation. The precise point to be proved is, that those who have died are not in a state of annihilation or unconscious existence between death and the resurrection, but are now living and acting intelligences.

1. The circumstances connected with the transfiguration of Christ sustains the affirmative of this question. Moses and Elias appeared and talked with Christ. The theme of their conversation shows their conscious being. Moses had been dead some fifteen hundred years. Had his soul been in a state of annihilation he could not have presented himself upon this mount of transfiguration. He was not translated, like Elijah. The sacred record informs us that the body of Moses was buried in a valley in the land of Moab over against Beth-peor. He must have existed as a living spirit, or he must have been raised from the dead, of which there is no hint, or the account is mere fiction, intended for embellishment and effect, which no honest believer can admit. Moses, therefore, as truly as Elijah, although his mortal dust rests in the valley of Moab, is still a living and acting being.

2. Christ's remark to the dying, penitent thief, is another proof in favor of the affirmative. "To-day shalt thou be with me in Paradise." On that day, before the sun went down, they both expired, and Christ was not raised until the third day after. Their bodies were laid aside, but their spirits

must have met on that day in paradise. Paradise does not signify the torpor of death, or the annihilation of conscious existence. It was a word used by the Jews to signify a state of happiness and glory. It is the synonym of heaven. The true sentiment therefore, is, that the soul of the penitent thief did not sleep with the body, but went directly from the cross into a state of conscious bliss where it was with Christ in paradise.

3. The doctrine taught by Christ in Matt. 10 : 28, sustains the soul's disembodied existence. The body may be killed, without killing the soul. Man may terminate the animal life, but he cannot extinguish the life of the spirit. This conclusively proves that there is in man a life superior to that of the body, and over which natural death has no power.

4. The narrative of the rich man and Lazarus is in favor of the affirmative answer. Neither was Lazarus or the rich man translated. The rich man died and was buried. The poor man died, and angels carried him into Abraham's bosom. History informs us that the saying was common among the Jews; and when a good man was about to die, they remarked, "To-day shall he sit in the bosom of Abraham." The phrase "Abraham's bosom" was used by the Jews to denote heaven, or the state of bliss. The doctrine, therefore, sanctioned by Christ in this connection is, that souls were conscious in bliss and in sorrow, while their bodies were dead and their relatives yet living. It does not change this sentiment to call it a parable; for every just parable is the antitype of a fact, and is always intended to illustrate truth; and the very point of truth that Christ illustrates is, that, were a spirit from the eternal world to assume the body and appear to men on earth, he could not persuade those who will not believe on the evidence presented by Moses and the prophets. It is impossible to deny this proof of the activity of the soul in the intermediate state, without rejecting the testimony of Christ altogether. There are many other portions

of scripture to sustain this subject; but I have already presented a sufficient number, and it appears that, unless the faith of all the ancient saints were a vain faith, and unless the ruthless hand of a licentious criticism, or the vagaries of a loose interpretation be allowed to destroy some of the plainest teachings of the Bible, we must admit that the souls of men do at death enter into an intermediate state of conscious retribution.

This idea rests upon the truth, that the soul is an essence entirely distinct from the body. It is not a mere chain of exercises. It is a positive existence; a reality as truly as matter. Thought, love, fear, hope, veneration, and all the operations of an intellectual and moral nature, must have their basis in something real. If from nothing only nothing comes, the greatest effects must come from the greatest causes. What are the effects of matter compared with those of spirit? Before the intelligent spirit the savage wilderness melts away and becomes a blooming paradise. It is the power of this spirit which constructs a high path for ships over the trackless sea; which brings all the laws of nature into its service, and snatches the flashing lightnings from the clouds; which can dart in an instant over space which it would require ages for light to traverse; and finally, it is the spirit only which, with a single leap, passes the flaming bounds of time and space, and burns with seraphic joys amid the blooming bowers of paradise.

It would seem rational that there are different localities for the righteous and the wicked. Christ's "great gulf fixed; so that they which would pass from hence—cannot; neither can they pass, that would come from thence," remains unbridged. It is the impassable gulf still. There is, therefore, no changing of localities. The righteous in this intermediate state begin to drink draughts of the river of life. The wicked begin to feel the burning thirst of ungratified desires, remorseful conscience, and frowning justice.

These considerations bring eternal retributions very near. It is but a breath, a vapor, that separates us from them. These immediate consequences invest death with an amazing solemnity. It is not the pains, the groans, the dying strife; not the parting with all the possessions and friendships of earth; not the narrow house of gloom and corruption, awaiting the body, that imparts the shrink, the dread at death;—it is the fact that the undying spirit is about to open its eyes on the tremendous scenes of eternity. The curtain that has hitherto hung before the eye of the probationer, is about to rise, and all that is glorious in an eternity saved, or awful in an eternity lost, is about to burst upon the excited vision. What an hour is this! Here is an awful pause. Nature's last struggle is over. The gates of mortality open. The spirit has departed. Was it a spirit unsaved? He that is filthy is filthy still. No welcome voice of love falls upon the ear of such a spirit. He cannot soar and sing with angels. He does not see that glorious face which illumines the heavenly world. No sweet remembrances of the past, or anticipations of the future cheer him, and he sinks knowing the unutterable woes that await him in eternity.

Again; was it a spirit washed in the blood of the Lamb? He that is holy is holy still. His pure and strengthened sight descries the far-rolling worlds of brightness, all radiant with the glory of God and the Lamb. An innumerable company of angels and spirits made perfect invite him with their hallelujahs to the sweets of paradise. While our tears may be falling, he is in the midst of sweet and delightful visions, where Christ wipes away all tears. While our ears hear sobs of grief, his ears are delighted with the melodies of that blissful region, and he is beginning to learn the notes of that new song which no man on earth can learn. He has now his foretaste of that blissful eternity where he shall be "forever with the Lord."

I therefore conclude from the language of Christ to the

penitent thief; from Paul's desire to be absent from the body and present with the Lord; from the account of the rich man and Lazarus; and from many other scriptures, that the doctrine of an intermediate state of conscious existence between death and the resurrection, is established beyond all grounds of reasonable doubt.

CHRIST'S SECOND COMING.

The scriptures teach that Jesus Christ will really and visibly appear again. That as he was seen by his disciples to go into heaven, so he will come in like manner. That he will appear in the clouds of heaven with power and great glory, with the holy angels, the voice of the archangel, and with a great sound of a trumpet. This is his "glorious appearing." It is neither figurative, spiritual, nor mystical; but real, literal and visible.

Jesus Christ taught his disciples this truth before he ascended to heaven; and often, in the most impressive manner, enforced it upon them as a truth of great importance to themselves personally, and also to be inculcated upon the minds of others. This doctrine was deeply imprinted in the minds and feelings of the Apostles; and they often alluded to it both in their preaching and writings, and sometimes described the scenes of that day in vivid and glowing language. The Revelator presents the scene as having already taken place, because future things were revealed to him as then present, inasmuch as he was transported in the spirit down to that sublime and glorious day.

The coming of Christ is spoken of in the divine record in connection with the end of the world, the dissolution of the elements, the day of Judgment, the immortal glory of the righteous, and the punishment of the wicked. It is an event certain, with the time of the event uncertain, and is accom-

panied with warnings to be always ready, and always looking, prepared to love the appearing of the Lord of glory.

As the Lord's supper carries us back to the procuring cause of our salvation, so the doctrine of the second appearing of Christ carries us forward to the day when this salvation will be consummated. His first coming prepared the way for us to enter the straight gate and to walk the narrow way; his second coming will introduce his followers into the fulness of glory for which they have been prepared. Our prayers and exertions should all have reference to that great and glorious event.

RESURRECTION.

During the ministry of Christ many mighty and wonderful works were performed, which caused the gazing multitude to marvel with great surprise. There was lying at the famous pool of Bethesda, waiting the angelic blessing of the waters, among the blind, the halt, the withered, one who had been bowed under infirmity thirty-eight years. Christ saw him; and his case touched his compassion. By his divine power, (which will eventually quicken all the dead,) he commanded the disease to depart, and made the infirm man whole, and bade him take up his bed and walk. This was an astonishing work. It called forth a discourse upon his mighty power, and Jesus said, "Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth." The healing of the infirm man is unworthy of astonishment compared with the power and act of raising the dead, which will be witnessed hereafter. With the same power that healed the sick man, Christ will hereafter raise all the dead. The resurrection of the dead is emphatically taught in the New Testament. It is a clear doctrine of the New Covenant. In the Old it was but faintly

shadowed forth. Christ himself was the person to rob the tomb of its prey. Thus he became the first fruits of the slumbering myriads,—the first that came from the dead to die no more.

The glorious doctrine of the resurrection took firm possession of the Apostolic mind. When Christ arose from the dead a stream of light came from the chambers of death; a new world opened upon the Christian mind. Death to the Apostles was no longer death; the gates of the grave lost their terror; the sting was lost, and the victory sure.

Against the doctrine of the resurrection of the dead as understood by the immediate followers of Christ, philosophy has urged her objections. She tells us that the bodies of the dead have passed through endless transformations,—that their fluids now are exhaling in vapors, or descending in raindrops, are becoming alternately the juice of vegetables, or the sap of forest trees; that their solids are passing at one time into the bones of other animals; at another into the stones, or timber, or furniture of our dwellings; at another time into the lightest dust, and flying upon the wings of the wind in every direction. After a time both solid and fluid again unite in some other form of organized life.

Notwithstanding the above teachings of philosophy, two things should be distinctly remembered. First, there is no annihilation of matter. Every particle that shall compose the body when entombed, or dead, will be in existence on the resurrection morning, and the eye of Jehovah, the Omniscient, will know where it can be found if he should desire it. Secondly, the same power which could mould this matter into so many earthly shapes, and make it subservient to so many earthly purposes, can transform it into celestial bodies, and make it subservient to the purposes of immortal spirits.

The doctrine of the resurrection may be thus defined: "At the end of this world the Almighty power which has been given to Christ, will transform the dust of all the dead

into immortal or deathless bodies. These bodies will be spiritualized; not strictly immaterial, for then they would not be bodies. They will be made like unto spirit as distinguished from the grossness, clumsiness, sensuality, and decay of these earthly bodies. The bodies of the saints will be like that of Christ, of ineffable and transcendent glory."

The proof of this doctrine is all-important. It should be considered in the light of science; for it is a question of no little importance whether science is in favor of the doctrine; for by some the contrary has been confidently asserted. But to the scriptures we appeal for the conclusive proof of the doctrine. It is a clear doctrine of divine revelation.

An argument from science would be needless, but for the fact that the utter incompatibility of the doctrine of a literal resurrection with natural philosophy has been so strenuously maintained, as to force a figurative or secondary meaning on those scriptures which teach the doctrine. It will therefore be necessary to show that sound science proves nothing against the doctrine, but so far as she speaks at all, she declares in its favor; and secondly, I will endeavor to show that those scriptures which are supposed to teach the literal resurrection of the body, are of such a nature as to admit of no other meaning.

1. What may we learn in support of this doctrine from the teachings of science? It is said there is a law of mind which creates a proneness to believe that things will be as they have been. Past experience of nature is made a prophecy of the future. What has occurred in nature in time past, is expected to occur again in years to come. In the spring there is an expectation of summer, with its burning sun; a succeeding autumn with its golden harvest; then a winter with its frost and snow; and again, another spring. This expectation is created by what we know has been the course of things in time past. This confidence or faith rests upon the supposed consistency of nature. It is not until the

mind is enlarged with general science, that it readily and easily believes events falling without its own existence. The untaught citizen of the torrid zone will not credit the idea that water is ever found in a solid state. He is ignorant of the laws of nature, having never lived in a northern latitude. This unbelief may be removed by the instructions of chemistry, which will convince him that water may be congealed; or you may transfer him to a northern latitude, where he may witness the fact, or let him have the testimony of undoubted witnesses who can testify to the fact.

Such testimony we have in favor of the resurrection of the dead. Science demonstrates the possibility of the event; it was actually witnessed in the resurrection of Jesus Christ; and it has been announced by competent and truthful men. There is no doubt concerning the constancy of nature, or the ordained course she is to pursue. We are ready to credit that in her vast sweep she embraces immeasurably more than falls within the personal experience of any one individual. If a person were to awake with a mature existence on some beautiful summer's day, and, after a month's stay, should receive information that a mighty change was approaching—that this green, vegetable creation is to disappear, and the flowing streams are to become solid, and the earth is to be robed with a white mantle, and that nature is to assume a new aspect,—he, no doubt, would reply that it was incredible; it contradicts his experience, and is, as he understands it, entirely out of the course of nature.

Take another supposition. Place a man of mature existence into the month of January, and let him have one month of winter experience; then inform him that a mysterious power will soon go forth to renew the face of nature; that the streams and fountains will be untasked, that the face of the earth will put off her frown, and appear with a smile of living green; that the atmosphere will be changed with the fragrance and melody of wakeful and rejoicing life in myri-

ads of new and indescribable forms. How incredible it would appear to him. All his experience would be against it. He would reply, it is impossible. In each case our reply to his unbelief would simply be, your experience is not old enough. When you have lived through a whole year, then you will be a competent judge of nature's course in respect to the events of a single year.

Again; it is well known that there are events in the course of nature, both terrestrial and celestial, such as eclipses, transits, and other changes, some of which occur but once in many years, some once in many ages; changes which come as regularly in the course of nature as do the annual seasons. To one understanding the science of nature, and living from the beginning of creation to this time, they would seem as truly in the course of nature, and as rationally to be expected, as the successive seasons of the year. These events only revolve around in larger circles than do the events of the year. They come no less certainly, though less frequently.

There are yet other events which come only once in the whole sweep of this world's history, such as the creation; the calling of light and order out of darkness and confusion; the ordaining of the laws of vegetable and animal life. There are other events to occur only in the end of time, such as the resurrection of the dead; the conflagration of the world; the coming of the Son of Man with power and great glory to Judgment. To encourage the man of mid-winter to believe that there will be fruit in autumn, God might cause a little fruit to appear prematurely. For a similar reason Christ has been raised from the dead, as "the first fruits of them that sleep," thus pointing to the great harvest to be gathered at the end of the world.

To those unbelievers who reject the doctrine of a literal bodily resurrection because they consider it out of nature's course, I would only say that their experience is *too limited*. To judge soundly upon this subject they must live through

the whole history of a world like the present. To those angels who may have witnessed the end and progress of many worlds, it might seem as truly in the course of nature that men should be raised from the dead in the end of time, as it does to us that spring should succeed winter, and autumn succeed summer.

It cannot be, profoundly considered, more incredible that God should raise the dead, than that he should raise us from the dust to what we now are; or that we must again return to the dust. Our familiarity with these changes render them credible. If the resurrection of persons from the dead should daily occur, as does the event of death, the one would seem just as natural and easy as the other. Suppose we had never witnessed death, the doctrine of a general death in the end of time, would seem just as strange and incredible as does the general resurrection to those who regard it unphilosophical and inconsistent with the laws of nature. Taking this view of the subject, no possible *a priori* incredibility exists touching the resurrection of the dead. Events equally astonishing, equally indicative of almighty power and goodness, are constantly occurring. He who once called us up from the dust can, when disposed, call us again.

It is said that we are born into the world and matured in growth by a natural process of life. Admitted; and then what? This is performed by the aid of divine power equally as magnificent as that to be exhibited in the other resurrection. Adam was formed a living man outright, from the dust of the earth. The general re-creation of the dead at the morning of the resurrection, is but the anti-type of the first creation. None, I presume, will question the competency of the Almighty to raise the dead.

He who rolls the seasons, producing those surprising changes by which life and death alternately come and go, in millions of forms, can cause his resuscitating energy to pass over our sleeping dust.

Christian Theology.

"For I Give you Good Doctrine."—Bible.

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VOL. 1. NEWBURYPORT, DEC. 15, 1855. NO. 12.

RESURRECTION.—Continued.

Nature is constantly revealing new powers, more subtle and more mighty. There is nothing apparently more subtle than electricity, galvanism, magnetism, attraction. These invisible agents have almost unlimited power over visible matter, to change it into new, etherial, glorious forms. Our earth is ninety-five millions of miles from the sun, and yet an invisible power coming from that distant orb holds this vast sphere of ours in abeyance, and rolls it through the heavens as with lightning speed. It is computed scientifically that the power of the invisible agency called attraction, which the sun exerts upon the earth, is equal to that of a bar of iron ten miles in diameter, stretching all the way from the earth to the sun. The universe is replete with invisible, tremendous agencies, with which the Supreme Ruler operates. These agencies are Jehovah's servants doing as he bids them. The swift winds are his angels; the flaming fire and flying lightning are his ministers; and when the glorious morning of the resurrection shall arrive, it is only for God to garnish the heavens, and speak another chaos into a world of living beauties; to send forth his command and startle the dust of the sleeping myriads, which will then feel the resuscitating power of his mighty agencies, and come forth to new and dazzling forms of life. Natural science then does not contradict the possibility nor the probability of a resurrection from the dead.

2. *What is the Bible proof of the literal resurrection of the dead?* The corner stone of this great subject is laid in the

resurrection of Jesus Christ. If Christ's body did actually put off the slumbers of death, forsake the tomb, and become a celestial and deathless form, then all those scriptures which assert that *we shall be raised like him*, are invincible proofs of the doctrine of a literal resurrection. Those texts cannot possibly be interpreted in a metaphorical sense; they must teach a literal resurrection. As literal as was the resurrection of Jesus Christ, so literal must our resurrection be. Otherwise, forever farewell to all logical argumentation, and welcome the darkest dominion of false imagination, fiction and base infidelity. What is the divine logic upon this point? Says the Apostle Paul, "for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen by Cephas, then of the twelve; after that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James, then of all the Apostles. And last of all he was seen of me also, as of one born out of due time." "Now if Christ be preached that he rose from the dead, how say some of you that there is no resurrection of the dead? But if there be no resurrection of the dead then is Christ not risen."—Upon this event the Apostle stakes the truth of the entire gospel. "And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found also false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. But now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." To the objection that the resur-

rection of the dead is unaccountable, the Apostle replies, "but some will say, *how* are the dead raised up, and with what bodies do they come? Thou fool! That which thou sowest is not quickened, except it die. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. Behold, I show you a mystery. We shall not all sleep, but we shall be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." In the Apocalyptic vision the beloved disciple "saw the dead, small and great, standing before God."

As the Holy Bible is correct and God is true, then there must, there will be, a literal resurrection of the dead. It is no more certain that the mortal body will descend to the grave, than it is that it will rise from the dead immortalized. No matter if the dust slumber in the coral beds of ocean, or be washed by its waves round the globe, or borne to the opposite poles by the winds of heaven, or petrified into marble; no matter if it has entered into the composition of a thousand bodies;—the Almighty power given to Christ will cause it to hear his voice, and give forth its various forms of immortal life, adapted to the immortal spirits whose probation it subserved.

This glorious doctrine rests on no shadowy speculation. It has its foundation upon the everlasting word of God. It is well not to err upon this subject, not knowing the scriptures nor the power of God. I believe it as much as I believe that God lives, and that the Bible is his book. When this mortal tenement lies wasting on its death-couch, and the hungry grave is waiting for its victim, the scriptures leave no room for a single doubt, that the body which is sown in corruption

shall be raised in incorruption—that the seed which is thus planted in death and dishonor, shall spring up all living and glorious, fashioned like unto Christ's glorious body,—all over glorious in the Savior's likeness. This resurrection will be *universal.* None of Adam's descendants will be overlooked or forgotten. There is, however, a difference. Christ has employed some awful words of distinction. "*The resurrection of damnation.*" Who can fully comprehend this? "Some to shame and everlasting contempt." They that have done evil will experience this, while those that have done good will know the power and meaning of the phrase, "*unto the resurrection of life.*"

The morning of the resurrection will be ushered in suddenly and with great glory. The preparation may be gradual; the watches of the night may seem to number tardily; but when all is ready, the grand consummation will come as in a moment, like the flooding beams of the sun when they cut the horizon. In a moment, in the twinkling of an eye, at the command of Christ, the trump of the archangel will rend the trembling skies, send its terriffic clangor through all the chambers of the dead, and change the living.

The earth is now rolling quietly in its orbit, and myriads of entombed corpses are slumbering unconsciously in its bosom. At some moment it will be convulsed, and land and ocean yield up its quickened dead. The rocky prisons, the marble shrines, the coral depths instantly respond to the awakening voice. The kindling power of the Almighty envelops the globe; the world is on fire; and heaven and earth mingle their roaring elements in one vast volume of devouring flame. "The earth also, and the works that are therein, shall be burnt up." Nevertheless we look for a new home, a new residence wherein dwelleth righteousness. "In my Father's house are many mansions; (many homes;) if it were not so, I would have told you." "I will come again and receive you unto myself; that where I am there ye may be also." Then will Christ's triumph be complete

—his joy full. He will destroy the "last enemy" and deliver all his friends forever from death's iron sway. Then will all that is mortal have put on immortality; all that is corruptible will have put on incorruption, and the blessed voices of the redeemed will sing in harmony with voices of angelic melody and power; "O death, where is thy sting? O grave, where is thy victory? thanks be to God who hath given us the victory, through our Lord Jesus Christ."

May this glorious consummation be forever before our eyes; and may none forsake the path that leads to such a glorious resurrection.

THE JUDGMENT.

"He hath appointed a day in the which He will judge the world in righteousness by that man whom he hath ordained." It is the revealed doctrine of the scriptures, that God intends to have a general Judgment; and all nature proclaims that the affairs of this world are tending to a grand consummation. The human family is a portion of a vast empire of intelligences, sustaining relations to a government superior to this perishable earth, eternal and in the heavens. By a general judgment I mean an event in which the Almighty will assemble all the subjects of his moral government, and in the perfect light of truth, and on principles of everlasting righteousness pronounce public and final sentence upon them.

PROOF OF THE JUDGMENT.

Respecting this great event men are prone to be skeptical. It has been the scorn of the atheist and the ridicule of the profane. This, however, of all conceivable events, is the last about which to trifle. All must admit that such an event is possible; and its possibility demands a serious consideration. The proof of a general judgment is found in our moral

constitution; the moral government under which we exist; and the express teachings of the divine word.

1. In our moral constitution. We possess the power of acting responsibly. We can do what we judge to be right or wrong. We know, therefore, that we are accountable for our conduct; and if accountable, we are liable to be called to an account. We may in some dark moment sin ourselves out of this conviction; but reason ourselves out of it we cannot. The faithful monitor will lift up its strong voice and proclaim accountability and a coming judgment. In moments of peril the conviction darts like vivid lightning upon the mind, that there is a passing into the hands of the living God to answer for the deeds of the body, and instinctive calls ascend to God for mercy.

2. Another proof is the existence of a moral government. There is a distinction between righteousness and sin. The Almighty has, by the constitution of nature and by his providential dealings, expressed his approbation of righteousness, and his abhorrence of sin. Intelligent beings, therefore, are subjects of a moral government, and must be brought into judgment.

It is a mistake to suppose that we receive our punishment as we pass onward to the grave; or to think that the full retribution of this moral government consists in commending when right is done, and rebuking when wrong is committed. We must distinguish between the mere *tokens* and the *ultimate rewards* of moral government.

In our schools we find pupils of different characters. One is studious and virtuous, another is idle and vicious. The teacher approves of the one and disapproves of the other. He presents his constant tokens, but they are not the ultimate rewards. When they have finished their pupilage and pass into the world, then comes the reward of their doings. They *had* their tokens by the way, but not their rewards. Their *rewards come* now, and they are permanent rewards.

While we are passing through our scene of moral proba-

tion, God bestows his tokens of approbation and disapprobation, but they are not final rewards and punishments. Wisdom's ways are pleasant even in this life, and the transgressor's way hard, but the final results come at the close. In this life iniquity, abhorred and condemned by God, but eluding the power of human laws, often accumulates wealth and power, abuses and insults innocence, and descends into the grave with pomp and luxury; while virtue, loved and approved by God, encounters trials, disappointments, and the loss of all things, and descends into the grave with sorrow and reproach. This is not the way the righteous Governor of the universe administers justice in the rewards and punishments of his subjects. There is, therefore, a necessity for a coming general judgment at the end of probation. It thus appears that both our own mental constitution, and the moral government under which we exist, clearly indicate a righteous judgment to come.

3. Another proof is found in the positive declarations of the sacred scriptures. Here we are divinely taught that God has appointed a particular period, denominated a day when he will by Jesus Christ administer a righteous judgment upon all the world. Jesus Christ proclaims this truth in the twenty-fifth chapter of Matthew. "Before him shall be gathered all nations, and he shall separate one from another." The Apostle in the Epistle to the Romans, writes, "We shall all stand before the judgment seat of Christ." "So then every one of us shall give account of himself to God."

The epistle to the Corinthians contains the following admonition: "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart, and then shall every man have praise of God." Again; the same Apostle writes, "For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body." The Apostle Peter refers to the same judgment day when he says, "by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." The Apostle Jude gives information that Enoch, who walked with God, was inspired to *preach of the judgment* day. "The seventh from Adam *prophesied of these*, saying, Behold the Lord cometh with

ten thousand of his saints, to execute judgment upon all." The wise preacher declares that, "God shall bring every work into judgment." The Revelator, in a vision of the judgment says, "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." It is therefore a revealed doctrine that this world is to pass through the trying ordeal of a great Judgment Day. However strange, awful, or even incredible it may seem, it is divinely taught, and will surely come.

FACTS OF THE JUDGMENT.

1. It will take place immediately after the conflagration of the world. The preparation for the judgment will not have been fully made till the last inch of time has expired, and human probation ceased. Any delay beyond that period is uncalled for, and inconsistent with, the divine promise.—"The Lord is not slack concerning his promise." There will not be a moment's delay after all is ready. The day of judgment will, therefore, be at the end of time. At the instant time ceases the judgment commences.

The time and order of these events are clearly revealed in the word of God.

2. The judgment probably will sit in the mid-heavens, between the abodes of the righteous and the wicked, whence the judged will be sent to the one or the other, according to their respective sentences. It cannot be on this earth, for the earth will be "burned up." It will not be in heaven, for the wicked are not allowed to enter that holy kingdom. It will not be in hell, for that is prepared for the devil and his angels; and only condemned spirits enter that place of punishment.

At the judgment the vicious are banished from the presence of the Lord and the glory of his power. The righteous ascend in shining glory with their Lord into his etherial mansions, where in deathless glory they will dwell forever with him.

3. Jesus Christ is the appointed Judge of that day. He will not judge by proxy. He will be seated on a glorious

throne, and the nations of the earth will be assembled before him. God has ordained him to be judge of the quick and dead. "The Father judgeth no man, but hath committed all judgment to the Son that all men might honor the Son, even as they honor the Father."

4. The judgment will be UNIVERSAL and FINAL. None of all the teeming myriads of immortals that have inhabited the earth since creation's dawn, nor any of the fallen spirits of darkness, will be able to escape that ordeal. This will be the highest court of the universe, and from it there will be no appeal. Those who are found righteous here, will remain righteous forever; and those who are found guilty here, will be so forever.

REWARD OF THE RIGHTEOUS.

"Then," *at the Judgment*, "shall the King say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This will be the final benediction of Jesus Christ, pronounced upon all the faithful from his glorious throne. "Come," says Christ;—"come to my confidence, my heart, my kingdom—where I am. In my glory, there shall you be. Ye blessed of my Father." This includes full communion with God, complete exemption from sin, and from suffering, a position congenial, a service exalted, a worship most glorious, with the fullest assurance that all these blessings will last forever. These are the rewards awaiting the righteous on the decisions of the judgment day.

PUNISHMENT OF THE WICKED.

Jesus Christ has set the doom of the wicked in direct contrast with the reward of the righteous. "Depart from me," says Christ to those on his left hand at the judgment day, "Ye cursed, into everlasting fire, prepared for the devil and his angels."

This sentence includes and implies banishment from God; entire abandonment to sin with its full suffering; a social and relative state most miserable; the approbation of good beings entirely lost; and all this is to last forever. The crowning woe of the wicked will be its endlessness; and in this sense its *immortality*. The thought that it will never end fills up the cup of despair.

RECOGNITION IN HEAVEN.

It is a universal belief, hope and desire that the saints in light shall again recognize and know each other, and renew in heaven the acquaintances and friendships formed on this earth. For the truth of this doctrine we must look for guidance to the lively oracles. It is true, however, that revelation was not given, nor did Christ come to gratify inquisitiveness, but to withdraw men from sin and make them monuments of his grace and glory. But a proper discussion of this subject, if it remove needless doubts and render anticipation more definite, will not be in vain; it will leave the mind free from vain inquiries, and prepare it to relish more important themes. Before opening the Bible, let me ask why there should not be recognition in heaven? What reasonable objection can be urged against it? So far from there being just ground to oppose it, does not every enlightened Christian mind long that it should be true? What would society on earth be without mutual recognition? Is heaven a less social place than earth? Is the demand for society less imperative there than upon earth? Will our beloved Christian friends be less themselves after death than now; or lose those characteristics which attach us to them here? With these questions before us, let us open the Bible and examine carefully.

1. The scriptures teach nothing from first to last that conflicts with this sentiment. This is negative proof, yet it is valid; and if this were all that could be said it would be in favor of the sentiment. The scriptures teach that the condition of the glorified is eminently social. They are represented as citizens, intermingling freely; and there is no intimation that previous to their meeting there they were all strangers. They form a family, whose members were once on earth; and can their quickened recollection be oblivious of former acquaintance? Do they know less than they did on earth!

2. All the conceptions of heaven suggested by the Bible favor the sentiment of future recognition. Says Jesus Christ, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." At that banquet it is not reasonable to suppose they met without recognition. Again, says Jesus, "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom, and sit on thrones, judging the twelve tribes of Israel." This cannot be fulfilled while the parties are strangers to each

other. On the mount of transfiguration the disciples knew Moses and Elias, who had been a thousand years in paradise; and will not all disciples know them, and know each other on Mount Zion, in the kingdom of the immortal life! In the twenty-fifth chapter of Matthew, the Savior gives a graphic scene of the final judgment, where the nations shall be gathered before Him and the decision made. The saints are there represented as being surprised. The Judge relieves their astonishment by saying, "Inasmuch as ye have done it unto one of the least of THESE, my brethren, ye have done it unto me."

These brethren were standing beside their benefactors. They must have known them; for Christ directs the attention of those about to receive their reward, to these persons, and reminds them of their charitable acts towards them while on earth, for the very purpose of showing them the reason why they are now invited to enter into the joys of their Lord; and they are addressed as the blessed of his Father. They could not feel the propriety of the reward if they did not remember their earthly relations to these, in whose persons the Savior regards himself as having been blest; and the remembrance of their former earthly relatives could not fail to result in a recognition. The sentiment of recognition is therefore found in the general tenor of that hope-inspiring life which flows from Christ and lives in his kingdom, warming the hearts of all who come under its power into a felt consciousness of a charity which never faileth, and leading them to hope as they could not dare to hope before.

The Apostle Paul addressing the saints at Corinth, says, "We are your rejoicing, even as ye also are ours in the day of the Lord Jesus." This implies that, in that final meeting on the day of the Lord Jesus, they will know each other and rejoice together. The same Apostle evidently recognized this sentiment when he asked: "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" It is evident that Paul confidently expected to recognize these Thessalonian converts among the throng before the throne of living light.

In conclusion, the sentiment of heavenly recognition receives the intimation of God's word to support it; and those intimations accord with the irrepressible demands of the deathless soul. It was doubtless in part to encourage this hope, that Moses and Elias appeared to Christ's disciples. If those who never met on earth recognize each other in heaven, much more will personal friends on their arrival at the better land. Will not all the sanctified intimacies of

earth be perpetuated in the everlasting home of the redeemed? Every place of holy fellowship and prayer answers, yes. Every inner recess of the heart answers, yes.

Glorious gathering! Heavenly greetings! Sweet indeed will be the mutual recognition of earthly friends who are one in Christ. Joyful indeed will be the meeting of those who have taken sweet counsel together here on earth in the service of Christ. But unspeakable must be the joy of those, who then behold in each other the instruments of their own conversion, and jointly give all the glory to a present God. Eternity will be only vast enough for all the sanctified attachments of earth to have full scope. But the first and everlasting song will be, "Unto Him that loved us, and hath washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen."

CONCLUSION.

The interest which every person should have in the foregoing subjects is of a personal and solemn nature. Subjects relating to natural science, literature, mental philosophy, have their importance; they may indeed bear indirectly upon the truths of Christianity, as tending to elucidate, confirm and enforce them. But such productions may be overlooked, and remain unknown, without endangering the salvation of the soul.

Not so with the subjects discussed in these pages. These truths of Christianity take a direct hold on the inner, the immortal life. These, then, are the truths, pre-eminently, for us to consider—to ponder most profoundly in our serious and reflecting moments. We should have them printed indelibly upon our hearts. They are not truths for ministers merely, or for particular sects, but for all persons of every name and calling.

The person who neglects these great and essential truths, on any pretence, inflicts an injury on his undying spirit which he can never have retrieved. The young may neglect algebra, geometry, grammar, logic and rhetoric, if they please; but the Gospel of Jesus Christ they must not neglect, unless they would pay the forfeit in the loss of their souls. "*What shall it profit a man if he shall gain the whole world and lose his own soul? Or, what shall a man give in exchange for his soul?*"